

# THE CHRISTIAN REMEMBRANCER;

OR, THE

## Churchman's BIBLICAL, ECCLESIASTICAL, AND LITERARY MISCELLANY.

No. 65.]

MAY, 1824.

[No. 5, Vol. VI.]

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THE  
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REMEMBRANCER.

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[VOL. VI.]

RELIGION AND MORALS.

ON ST. PAUL'S ANTICIPATION  
OF DEATH.

2 TIMOTHY iv. 6, 7, 8.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at the last day; and not to me only, but unto all them that love his appearing.

FROM these words it has been concluded by the best expositors of ancient and modern times, that this second Epistle to Timothy was the last production of St. Paul's pen. The text, indeed, appears to warrant such an inference. It clearly intimates that the blessed Apostle foresaw the immediate termination of his labours by a violent death, and looked forward with holy confidence to the reward of his fidelity. We are informed by history that he suffered martyrdom at Rome, about the fourteenth year of the reign of Nero; and there can be no doubt that the passage before us was written within a short period of that event.

These circumstances, however, have not always been sufficiently considered in the interpretation of the passage. Many persons, who, at least, had no pretensions to inspiration, and whose situation could

bear no sort of comparison with that of St. Paul, have yet ventured at the approach of death to adopt his language, and to profess the same assurance of salvation, which was doubtless imparted to the Apostle, before his martyrdom, by the special agency of the Holy Spirit. Now this appears to be a dangerous and unwarrantable presumption, quite inconsistent with the true Christian temper, and very likely to mislead others in a matter which may seriously affect their future happiness. Our time, therefore, may be well employed in considering how far this text can be safely applied to the case of any Christian in the present day, and what general instructions we are warranted in drawing from it.

The first point to be examined is the character and situation of the person by whom these words were uttered. The principal circumstances of St. Paul's life are too remarkable to have escaped your memory. He was a man of talents and education, born at Tarsus in Cilicia, and brought up among the Pharisees in the strictest profession of the Jewish law. We first read of him in Scripture as having been present at the martyrdom of St. Stephen, and "consenting unto his death." He then began to persecute the Christians with furious animosity. "Saul" we read "made havoc of the Church,

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entering into every house, and haling men and women, committed them to prison." Soon afterwards, in the violence of his zeal, "still breathing forth threatenings and slaughter against the disciples of the Lord, he went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of that way, whether they were men or women, he might bring them bound unto Jerusalem." His course, however, was arrested by a stupendous vision. As he approached Damascus "there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. And he trembling and astonished, said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, go into the city, and it shall be told thee what thou must do." Here he remained three days, without food, and deprived of sight; and was then informed by Ananias, who had been miraculously instructed to that effect, that he was a chosen instrument in the hand of Providence, to bear the name of Christ "before the Gentiles, and kings, and the children of Israel." He then retired into Arabia, where he spent some time in preparing himself for his ministry, and was doubtless favoured with most ample revelations of the Divine will. After this he returned to Damascus, the scene of his miraculous conversion, and to the utter astonishment of Jews and Gentiles, began to preach and explain that Gospel which he had lately endeavoured to extinguish by violence and blood. Under the special guidance of the Holy Spirit, he laboured for above thirty years in propagating the Christian faith. In the course of that time he travelled through various parts of Europe and Asia; founded churches in some of the most distinguished cities of the world; and composed for their use,

and for the general instruction of mankind in after ages, those Epistles which constitute so important a part of the inspired volume. Having at length accomplished the great work which had been assigned to him by Providence, he closed his glorious career by martyrdom; thus evincing to the last his firm and unshaken attachment to that blessed religion, which it had been the labour of his life, from the hour of his conversion, to adorn, to vindicate, and to promulge.

This cursory view of St. Paul's life may be sufficient to remind us, that his case differed entirely from that of any Christian of the present time, or indeed of any time subsequent to the Apostolic age. He was, from the beginning of his ministry, a chosen instrument in the hand of God. He was not converted to the Gospel in an ordinary manner, by studying its evidences, or by the preaching of its ministers, but by a stupendous miracle, wrought for the express purpose of reclaiming him from his errors, and calling him into the special service of Almighty God. Nor can the case of St. Paul *after* his conversion be compared to that of common Christians. He was then under the continual influence of inspiration. He was even instructed by the particular \* suggestions of the Holy Spirit where to employ and where to withhold his efforts. He was repeatedly favoured with visions, and with personal commands from his Divine Master †: and, at Antioch, he was "caught up into the third heaven,—and heard unspeakable words, which it is not lawful for a man to utter ‡." St. Paul, then, during his whole ministry enjoyed as large a measure of supernatural assistance, and as ample revelations from heaven, as were ever granted to a mere human being. Not even to faithful Abraham, not to Moses on the

\* Acts xiii. 2, 4.—xvi. 7, 9, 10.

† Acts xviii. 9.—xxii. 17—20.—xxiii. 11. xxvii. 23, 24.

‡ 2 Cor. xii. 2, 3, 4.

mount, nor to Isaiah in the temple, did Jehovah deign to reveal himself in a more conspicuous manner. St. Paul, then, was favoured with a degree of light and grace to which we have no pretensions. He might, perhaps, have received such assurances of future happiness as are never granted to ordinary men; and might therefore be justified in speaking of his own salvation in more confident language than we can venture to adopt.

But, although it may be supposed, that, to a person so highly favoured as St. Paul, some distinct assurance of salvation might be granted, it is yet clear from Scripture that no such assurance was given till his life was drawing to a close. The text before us is the only passage in all his writings in which he speaks of his own salvation as a matter of certainty. In other places he represents himself as labouring for immortality, as still in a state of discipline and trial, as exposed to temptation and prone to sin, and therefore not yet assured of everlasting peace. This will surely be acknowledged by all who are conversant with St. Paul's writings. There are, however, two passages which I cannot omit, as tending to place this question in the clearest light. In the ninth chapter of the first Epistle to the Corinthians, St. Paul compares the life of a Christian to a race, and represents himself as contending for the prize with the same anxiety and zeal as other men. "Know ye not that they which run in a race run all, but one receiveth the prize: so run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but *we* an incorruptible." Here the Apostle includes himself among the number of those persons, who were striving to obtain eternal life by subduing their corrupt propensities. He proceeds, "I, therefore, so run not as uncertainly; so fight I, not as one that beateth the air,"—I do not

contend as one who wastes his labour, without any definite object, or without hope of success—"but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." Hence it appears, that if St. Paul had not kept his body in subjection, and carefully practised the Gospel which he preached, he would have fallen into the same condemnation as other men. Neither his supernatural endowments, nor the service he had rendered to the Christian cause, would then have saved him. This, indeed, may clearly be collected from our Saviour's words—"many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? then will I profess unto them, I never knew you; depart from me, ye that work iniquity\*."

The other passage to which I have alluded, as confirming the point in question, occurs in the third chapter of the Epistle to the Philippians. St. Paul is there reasoning against the Jews, who were disposed to place great confidence in their own righteousness, and in their exact observance of the Mosaic law. He combats this presumptuous opinion, and reminds the Jews, that if any man in the world had reason to trust in his adherence to their law, it was himself; who, till the hour of his conversion, had kept its ordinances with the greatest rigour. He assures them, however, that he placed no reliance on it, but grounded all his hopes of salvation on the power of Christ's Atonement and Resurrection, "if," says he, "by any means I might attain to the resurrection of the dead. Not as though I had already attained, either were already perfect, but I follow after, if that I

\* Matt. vii. 22, 23.

may apprehend that, for which also I am apprehended of Christ Jesus," i. e. I labour diligently in my Christian course, under a firm persuasion, that, if I persevere to the end of life, I shall attain the rewards of immortality, and accomplish those purposes for which I was miraculously converted by Jesus Christ. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ." Here the Apostle disclaims any assurance of salvation. He counts not himself to have apprehended, or attained, the prize of his high calling, but declares that he is still labouring for it with earnest zeal. It is true that he entertained no doubt of success, *provided* he should continue faithful to the end; but he was convinced that if he should relax his efforts, and become disobedient to the will of God, not all the gifts and graces he had received would save him from condemnation.

If such were the sentiments of an inspired Apostle respecting his spiritual condition, what judgment ought we to form of our own case? Can any Christian of the present age venture to compare his own merits with those of an Apostle? Can any one seriously believe that his prospect of eternal happiness is more clear than that of St. Paul, when he wrote his Epistles to the Corinthians and Philipians? How, then, shall the best and most virtuous of the human race presume to speak of their own salvation as an object already gained? How shall they dare to arrogate to themselves a privilege denied to the most favoured ministers of heaven, and manifestly inconsistent with a state of trial and probation? When St. Paul affirmed that a "crown of righteousness was laid up for him," he said at the same time, "I have

finished my course; I have kept the faith;" and until we can prove that our own situation is in all respects similar to his, we must never venture to apply these expressions without qualification to our own case.

And surely, if it concerns us to form a just conception of any point of practical religion, it is of making preparation for the approach of death. The time must come when we shall be summoned from this world, and when all its honours, pleasures, and emoluments, will appear utterly insignificant. Every faculty will then be absorbed in the contemplation of futurity. Whatever we have done in obedience to the will of God, will then be regarded as among the wisest and happiest actions of our life. Every wicked word and deed will be remembered with horror and dismay. It is clear, then, that even to the best of men, the hour of death *ought* to be an hour of awful meditation and profound humility. If the Christian has laboured through life to perform his Saviour's will, he has yet no ground for exultation. Those Scriptures from which he learned his duty, teach him in clear terms that after all his efforts he is still an "unprofitable servant." He can not even flatter himself that the talent entrusted to his charge has been employed to the best advantage; for who is not conscious of a thousand errors and infirmities? Who has not committed many sins against his better judgment, which, but for the merciful provisions of the Gospel covenant, would have involved him in everlasting misery? Surely, then, all presumption ought to be suppressed when the soul is about to appear in the presence of its Creator. Our hope of happiness must then depend alone on the consciousness of having endeavoured "to work out our own salvation with fear and trembling." Such is the frame of mind which becomes a dying Christian; but this, let me observe, is very different from that

spirit of confidence in the hour of death, which is so frequently extolled as a lively proof of the efficacy of Religion on the heart. Sometimes we read of the death of persons of real piety and exemplary lives, who have, nevertheless, been excited in their last moments to an improper sense of their own condition, or have at least expressed themselves in most unwarrantable terms. But this species of delusion becomes more dangerous to the individual, and far more injurious to mankind, when it seizes the imagination of profligate and irreligious men. Persons of this description sometimes quit the world with such expressions of confidence, as would ill become the most devout and exemplary Christian. They talk as if salvation were to be attained, not by a life of holiness and obedience, but by a mere profession of faith in the blood of Christ. To such extent, indeed, has this dreadful delusion sometimes been carried, that criminals, having passed through every stage of vice, and about to pay the forfeit of their lives, have yet been encouraged in their last moments to consider their future pardon as a matter of certainty, and have even expressed impatience to appear before their Saviour's throne. From such descriptions, and from such examples, the mind of a sober Christian recoils with horror. He regards them as proofs of a deluded imagination, not of a converted heart. And he devoutly prays that when the hour of his dissolution shall arrive, he may be enabled to commend his soul to God with better hope, and with an humbler spirit.

By way of contrast and antidote to such examples, permit me to lay before you the dying sentiments of an illustrious man, who had spent his whole life in promoting the glory of God, and preparing himself for the day of judgment; a man, whose piety, wisdom, and erudition, were the glory and ornament of his own

age, and are still the admiration of posterity. "I have lived," said the admirable Hooker, "to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And although I have by his grace loved Him in my youth, and feared Him in my age, and laboured to have a conscience void of offence to Him, and to all men, yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase a pardon for penitent sinners." Compare the sentiments of this most humble and holy man with the presumptuous language of enthusiasm, and judge which is most consistent with the spirit of our Lord's religion, most acceptable to Him who "resisteth the proud, and giveth grace to the humble."

Let me exhort you, then, to anticipate the approach of death, neither with presumption, nor despair; but with an humble, devout and stedfast faith in the power of your Redeemer's sacrifice and intercession; with a profound sense of your own unworthiness; with lively contrition for your past offences: with earnest resolutions of amendment. Remember that your salvation can never be secure till the close of life: for while you live there is still opportunity of neglecting your duty, and resisting the grace of God. But, remember, also, for your consolation, that if you persevere in piety and faith, nothing can deprive you of an everlasting recompense. "Be thou faithful unto death," says our gracious Saviour, "and I will give thee a crown of life;" and St. Paul in my text declares that "a crown of righteousness is laid up" not only for him-

self, but for all who "love the appearing" of the righteous Judge. Encouraged by these glorious promises, let us, "by patient continuance in well-doing, seek for glory, honour, and immortality." Let us

cast off the works of darkness and put on the armour of light: for, "behold, now is the accepted time, now is the day of salvation."

T. L. S.

## MISCELLANEOUS.

*To the Editor of the Remembrancer.*

MR. EDITOR,

As you have frequently pointed out (and, in my opinion, with great propriety) the evils which arise in popular places, from the appointment of lecturers by the parish, I transmit to you a curious document which throws much light upon the subject, and may perhaps afford amusement to your readers. It is an *Order*, issued by the Long Parliament for the establishing of preaching lecturers in the kingdom of England and Wales; passed before the rising, 8th Sept. 1641. The circumstances under which this Order passed the House are worth our attention. The spirit of rebellion and fanaticism had now risen to an alarming height. Lord Strafford had been beheaded in the preceding May; and Sir Edward Dering's bill for the extirpation of Episcopacy had recently been committed. This bill occupied the House for twenty days; and would doubtless have passed into a law at once, if it had not been steadily opposed by the chairman of the committee (Mr. Hyde), and if the affairs of Scotland had not required the more immediate attention of the House.

On the 10th of August the King set out upon his journey to the north; and the members of both Houses, fatigued with a stormy session of nine months, began to retire into the country. "This," says Lord Clarendon, (Book iv.)

"was the advantage looked for; those persons continuing, especially in the House of Commons, to whose care and managery the whole reformation was committed. They now entered upon the consultation of the highest matters both in Church and State; and made attempts and entries upon those regalities and foundations, which have been since more evident in wider and more notorious breaches."

The first attempts of these *worthies in parliament* (as they modestly called themselves) was to get rid of the Liturgy. The public mind, however, was not ripe for so violent a measure; and it was voted that "the Liturgy should be duly observed." But the next day, "contrary to all rules and orders of parliament, very many being absent who had been active in that debate, they suspended that order;" and resolved that the standing of the Communion table in all churches should be altered; the rails pulled down: the chancels levelled; and that no man should presume to bow at the name of Jesus. "And having digested these godly resolutions into an order, they carried it up to the Lords for their concurrence." The Upper House treated this order with becoming indignation. They not only refused their assent, but republished a former order of their own House, that the divine service should be performed, as it is appointed by the acts of parliament



of this realm; and that all such as shall disturb that wholesome order; shall be severely punished according to law." The Commons, as might be expected, obstinately maintained their ground. They "commanded all the commons of England to submit to their direction;" and declared that the order of the Lords was made by the consent of eleven Lords only, and that nine others dissented from it. "Whereas," says Clarendon, "the order had been made in full parliament seven months before; and was seasonably ordered to be published, by the major part present, on that important occasion."

The firmness of the Upper House seems for a time to have checked the encroachments of the puritans. They contented themselves, therefore, for the present, with appointing the 7th of September as a day of thanksgiving for the peace between England and Scotland; when "the factious ministers in all pulpits took occasion to magnify the parliament and the Scots, and to infuse as much malignity into the people, against those who were not of that faction, as their wit and malice could suggest."—"After the solemnization of that day," adds the historian, "and their making their declaration against the Lords about the order above-mentioned, and the recommending some seditious, unconformable ministers, to be lecturers in churches about London, whom the incumbents were compelled to receive, on the 9th of Sept. 1641, they adjourned to the 20th of October following."

On the day which intervened between the thanksgiving and the adjournment, the following precious specimen of legislation passed the House. I copy it *verbatim* from an original document, printed at the time "by B. Alsop, dwelling in Grub Street," and stamped like an Act of Parliament, with the King's arms and initials.

"1. As it is ordered by the Honourable Assembly, it shall be lawfull to set up Lectures or Preaching, where it is wanting.

"This Reformation is so necessary, That it is even the very way to bring People into the state of salvation; it is the way to save their soules, Rom. 10. 13, 14.

"Preaching is the declaring of the will of the Lord God, what His pleasure is, to have done by Others; as also what Himself will doe, and that by the voyce of the Minister, who comes to the People of God, as an Ambassador to publish and spread abroad the mind and message of God touching Mans duty, and salvation; and to instruct the Church of God. Mark i. 39.

"The Bishops sought to overthrow Lectures, prohibiting it as unlawfull to Preach twice on the Lord's Day; what a Misery was then coming upon us, likely to befall us!

"But the provident care of these Worthies in Parliament assembled: in opposition to those ungodly Prohibitions, labour for a supply of faithfull Preaching, where it is wanting; that so the people may be instructed, in the feare and worship of God.

"2. It extends to all the Parishes in England and Wales.

"As King Artaxerxes made a Decree, that all they of the People of Israel, and of his Priests, and Levites in his realme which were minded of their own free will, to go up to Jerusalem, to worship the Lord, should go. Es. vii. 13.

"Thus have the Honourable Assembly ordered, that all the People of any Parish, within the Kingdome of England and Wales, that will, where they want, shall set up Preaching, and blessed be the Lord God of our Fathers, which hath put such a thing as this into the hearts of those Worthies, to beautifie the House of the Lord, by Preaching, and hath extended Mercy unto us before the Kings Counsellors, Verse 27, 28.

"3. It is ordered to be lawfull for the Parishioners, to set up such Lectures.

"When the Gentiles intreated the Jewes to let Paul Preach to their Congregation, at Antioch, it was granted to them. Acts 13. 42. And when they had heard him, they were glad and they glorified the Lord, and as many as were ordained to eternall life beleaved. Verse 48.

"But our Prelates have bin more cruell unto us; not permitting Congregations to heare such Orthodox Ministers preach unto them, as they have set up.

"But these Noble Senators have relieved us out of this Bondage, and set us free to give this priviledge to each Congregation, to maintain such a Minister, whom themselves shall chuse; for which let us be glad, and glorifie the Lord, and pray that the Lord will go on to perfect this worke, for



the establishing of an able Ministry, and a glorious Church, through the whole kingdome. Was it not to be lamented, where an able Orthodox Minister was set over, and did preach to his Congregation, over which he was set, faithfully, and painfully, which wrought upon the Peoples affections, and moved them to worship God in Truth, and sincerity; Was it not lamentable, when such were removed, and such as were wild Oates, Drunkards, and Hunters after Whores, put in their places, and roomes, or else none at all?

"But let us blesse God that hath put into the hearts of the Worthies in Parliament Assembled, to reforme these Grievances, by taking Order for each Congregation through the whole Kingdome, to be provided of such Ministers, as shall prevaille with the people to bring them unto God, even such as shall move their affections.

"4. It must be to maintaine an Orthodox Minister, such as shall serve them in administering the Gospell of Christ, 1 Cor. 4. 1.

"That is, such a one, who being furnished with meet Gifts, and duly called, doth serve God and his Church, by dispensing and giving forth faithfully, and wisely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the Edification of the Congregation. Essay 4. 11, 12, 13.

"Now, because, though there be great diligence used in the Election of Ministers; yet all things, shall prosper ill; except the Lord take upon Him to governe those that are chosen, and to endure them with necessary gifts. Therefore we should not forget, after the Example of Christ, to begin with prayer, and to go on in Faith at the chusing of the pastors for our Churches: Otherwayes, whatsoever we attempt, no wonder though it prosper not.

"5. It must be at Their own Charges.

"David would not worship the Lord without cost, 1 Chron. 21. 24. And shall we thinke that to be too chargeable to us, whereby we are brought to God? The labourer is worthy of his hire; most especially the labouring Ministers of Iesus Christ that labour for the eternall salvation of our soules, and bodies, to bring us to the kingdome of Heaven.

"6. Lastly, This Order doth not onely allow, such Preaching on the Lords Day, but upon one day in the week besides; that so the word might be preached, both in season, and out of season, as Paul charged Timothy to doe. 1 Tim. 4. 2.

"This is a violence that brings us to God.

"If we should follow some indeed, they

would tell us that it is enough to heare one in 8 dayes, another lesse; they think one Sermon in a week enough, and too much too: this ariseth from the Corruption of our Nature.

"We should rest ourselves every minute of an houre, and sit down at every place we meet, and tumble in the grasse, and in the shaddow. Our motions to Heaven, are of no long continuance, one minute of an houre will make us weary; though we suffer some blasts, yet wee are streightwayes irkesome, and there we lye, unless we be pricked forward, unless we be forced.

"So that experience teacheth us sufficiently, how necessary this importunatenesse is for us; and therefore let us not think it strange, that we should be awaked by often Preaching, and spurring us to goe on; for if they leave us grovelling, it will be to our Destruction, it will be a deadly sleepe. And therefore let us suffer ourselves to be stirred up, and let us blesse God, who hath by this happy Parliament wrought such wonders for us.

*Laus Deo: Nobis Prospectum est.*

Such were the taste and temper of that wretched age; such the measures, by which a desperate faction laboured to undermine the Church of England, to defame her rulers, and to lay her honour in the dust. It is our happiness to live in better times; but still from every page of history some grave and useful lesson may be drawn. The Annals of the Great Rebellion are of particular value in this way. We need not fear, indeed, that a factious parliament should again deprive the Crown of its prerogative. Such a catastrophe, in the present state of our constitution, is, God be praised, almost impossible. There are, however, some features of resemblance between the age of Charles the First and of George the Fourth. In the language and conduct of the old puritans, we may discover many popular opinions of the present day; and if we are not admonished by so alarming a fact, the fault will be our own.

I remain, Mr. Editor,

Your faithful servant,

CLER. LOND.

April 10, 1824.

*A Letter on the Unitarian Marriage Act, now before Parliament, to the Marquis of Lansdowne.*

My Lord,

SINCE I first heard of your Lordship's introduction of the Bill, now pending in Parliament, respecting Unitarian marriages, it has been the subject of my serious consideration. The step which I now take of publicly addressing your Lordship then occurred to me. But I thought it more proper to wave any public appeal of this sort, till I had learnt the opinion of the Rulers of the Church on the subject. The recent discussion, on the second reading of the Bill, in the House of Lords, has tended greatly to increase the general anxiety respecting the measure. The speech of the Archbishop of Canterbury, as reported, though partaking largely of that spirit of moderation which is known to characterize all his Grace's public proceedings, appears to me, I must confess, to have a greater degree of compliance than the occasion either called for or warranted. The declarations of the two other Prelates, who addressed the House upon the subject, come nearer to my mind. But considering the great alteration proposed by the Bill in the law of marriage, and the immediate result to which, if it passes, it cannot, in my mind, fail of leading; I own, since reading the debate, my anxieties respecting the measure have become deeper than before: and, under these impressions, your Lordship will perhaps excuse me, if I take the liberty of addressing a few words to you on the Bill now pending.

My wish is to trespass on your Lordship's valuable time only for a few minutes. Indeed the Bill is in such a stage, that what I have to offer must be said shortly and

promptly. I will, therefore, briefly and respectfully submit to your Lordship my opinions first on the nature of the evil complained of, and the remedy sought, by those whom the measure is designed to relieve, and next the effect to be anticipated on those not connected with the prayer of the petition. By setting these in opposite scales, I cannot help thinking justice and truth may be determined.

The evil complained of is the offence done to Unitarians, by requiring them to participate at their marriage in a ceremony, at portions of which their consciences revolt. The remedy proposed is to enable them to marry at their own places of worship, and in their own way: regard being had and provision made, for publicity *before* marriage and registry *after* it. Now in ascertaining the quantum of evil to be redressed, I cannot but think it very small. Only *three* expressions, I believe, occur in the whole Service calculated to offend their peculiar views. The *two* first, where the male party to be married himself says:—"With this ring I thee wed, &c. *in the name of the Father, and of the Son, and of the Holy Ghost:*" and where the Minister says of the contracting parties, "I pronounce that they be man and wife together, *in the name of the Father, and of the Son, and of the Holy Ghost.*" The third, where the Minister of the Church says to the parties who have contracted,—"*God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you,*" &c. Now allow me to ask your Lordship, how can the two first of these be said to furnish cause of offence; seeing that the very same words are directed to be used by our Saviour himself in the initiatory act of Christianity? And if in the initiatory act these words are to be used, and the Unitarian himself does in point of fact so use them,

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surely it can be no just cause of complaint to him, that he should be required to use them in any other religious rite? With regard to the *third* passage, the being obliged to be present to have the words of *that* addressed to him, may appear somewhat more hard. And it would unquestionably be so, if the Unitarian under the circumstances of his religious creed, were compelled to utter them himself. But this is not the case. They are addressed to him. In this particular, a noble lord (Holland) who took the same side of the question in the debate with your Lordship, (if his speech be correctly reported,) mistook the matter, when he said, "the Unitarian was called on, contrary to his conscience, to *speak* of God the Father, God the Son, and God the Holy Ghost." This is not the fact. He is not called on to speak thus himself: the Minister, on the part of the Church, says so to him. The Minister too, or rather the Church, whose voice he is, means it in charity; he speaks it in charity. He means to offer to the Unitarian, as far as he can accept it, the best blessing the Church can pray for. I really think, if I were an Unitarian addressed with this form of benediction, I should say Amen to it with all my heart. I should argue thus, "True it is that my conscience forbids my owning the Son and the Holy Ghost to be God, as they are here called: true it is, that I hold their being so called to be idolatrous. But what of that? I am come here not to perform an act of religious worship of my own choosing: but to comply with the law of the land in making a contract of a mixed nature: viz. partly civil, and partly religious. Even though the language that is addressed to me be, as I view it, false: the Church and its minister who address it to me have pure intentions

in offering it. I will therefore accept what I hold true in this form, and reject what I hold false. I know that the Son and the Holy Ghost are in some way or other ordained to be instruments of good to mankind; I will therefore receive this good wish as far as I think it capable of being fulfilled. Yea, as far as this goes, I will say with all my heart and soul 'Amen, so be it.'"—If this be fair reasoning in the mouth of an Unitarian, it is evident that he has no great evil to complain of: none at least but such as a good citizen may in the necessary imperfection of human affairs acquiesce in and submit to, consequently, if there is no great evil, the remedy is hardly worth inquiring into on his part. But as respects others, it may be far otherwise. I will therefore proceed,

Secondly, to consider how the remedy proposed would act on others not parties to the Petition on which this Bill is founded. That it would operate directly to the injury of the Established Church; and indirectly, and by probable consequence, to the abridgment of *dignity, solemnity, and publicity* in the performance of the rite of matrimony, I do not hesitate to declare my opinion. Farther than this, if the newspaper report can be depended on, a doubt has been suggested from the highest legal authority whether such a provision is in strict consistency with the common law of the land. This is a point that I do not feel myself either competent or required to dwell on. But I will take the two other considerations in the order I have placed them. First, I say, it would operate directly and very materially to the injury of the Established Church: a component part of the state, which it is the duty of Parliament to sustain. For, not to mention what was very fairly adverted to in the course of the debate,

the pecuniary loss that would be sustained by the clergy in populous parishes, but small benefices; and the estrangement which would likewise take place in the cases contemplated by the Bill, where the clergy are not resorted to for the office of matrimony: I think it is impossible not to foresee, that the next step, should this be obtained, will assuredly be for the whole body of the Dissenters to ask the same indulgence: and I do not see how, if asked, it can be refused. My Lord Holland appears to me completely consistent in this respect when he says: "Whenever any other description of Dissenters should come forward with a similar application on the same grounds, he should be prepared to give them the same measure of relief," I cannot myself see clearly how he could have argued otherwise. Your Lordship at this juncture may be desirous of knowing, that since the late discussion, passing through a large and populous town in the centre of the kingdom, I was told by an individual who assured me (and I believe correctly) that he had frequent and considerable means of intercourse with the Dissenters in that town; that though they were not disposed to stir in the present measure, yet that if it passed into a law, they (the other Dissenters) should (*claim* was his word: but I suppose he meant) *petition* for the same indulgence. Now really, my Lord, with all respect be it said, I cannot help thinking I am doing you a kindness in stating this circumstance to you at the present juncture: for you to give as much or as little weight to it, as you may think belongs to it. From the report of the debate, it appears that your Lordship is not prepared to go the lengths of Lord Holland in this particular; though I cannot see how can you stop short of them, notwithstanding the distinction your Lordship is stated to have

drawn. Your Lordship is reported to have said: With respect to other Dissenters, he must say there was considerably more difficulty: and other language to the same effect. If your Lordship can stop here, and what is more, can persuade others to do the same; the measure is certainly released from this extended objection. But it is my firm belief that your Lordship cannot answer for the effect on your own mind, much less on the minds of others, of the passing of the pending Bill. Still less can you answer for what you may be able to say to others who may build their hopes and petitions to you on this single measure. I entreat your Lordship to pause at this point: to consider whether you are prepared for this result. I entreat you again to pause while in connection with this result I introduce to your notice my second head of observations, viz. the abridgment of *dignity*, *solemnity*, and *publicity* in the performance of the rite of matrimony probably consequent on such a law. If your Lordship's station could admit of your witnessing the worship of all Dissenters in this kingdom, and if you could anticipate the possible event of all Dissenters being allowed to marry in their own places of worship, and according to their own plans, I am pretty clear a word more need not be added, to shew how much of *dignity* and *solemnity* would be sacrificed by this measure and its effects. I will dwell no longer therefore on this point.—With respect to *publicity* and security against clandestine marriages, I hardly think it possible for legislative details to maintain this under such a law as the one now under discussion. This also I will therefore merely content myself with suggesting.

There is however one further consideration, which before I conclude, I cannot help offering to your Lord-

ship's reflection: though in strictness it perhaps belongs to a former part of this letter. It is this—In proportion as the *real* cause of offence to the Unitarians appears to be diminished, in the same proportion must they expect their motives in urging it to be narrowly (not to say jealously) examined: and if we pursue the subject a little farther, it is perhaps no more than the Unitarian himself will allow, to say: that *his* sect more than any other existing piques itself on what it calls enlarged freedom of sentiment on religious subjects: even so, as in the opinion of many to urge the reasoning powers to a length of profane contempt for Revelation. Now if this be the case, and if a triumph on this occasion should tempt them in the fulness of their success to shew the public what a point has been gained by what *they* term freedom of thought, but many other good men would give a different name to, is this a triumph that the friends of religion in general will have on the whole good cause to rejoice in? Will it be a desirable or very honest result, if by a side wind triumph be obtained for free thinkers and latitudinarians in religion? I cannot therefore help briefly throwing out for your Lordship's consideration, whether it will be quite ingenuous to obtain this measure; provided it is capable of being made by designing men a stepping stone to ulterior views, in which neither your Lordship nor a vast majority of your Lordship's House are prepared to concur or rejoice.

Pardon me, my Lord, for these additional observations. I will trespass no longer. Two wishes I cannot forbear from holding on this subject. The first is, that your Lordship could see reason on a balance of benefit and the contrary, to withdraw from your prominent share in the present measure. Next,

if not so, I should rejoice in hearing that you would at least be induced to declare in your place that you have no intention to build on this measure any sanction, directly or indirectly, for the extension of the same relief, or whatever it is to be called, to the great body of Dissenters. Farther than this, weighing the measure itself with all its effects, I cannot but express my sincere hope and trust, that the majority of the august assemblage to which your Lordship belongs will see ample grounds for opposing the pending proposition.

Allow me my Lord, to add in conclusion, that in the foregoing observations I hope not one word has escaped me capable of being construed into any thing other than the sincerest respect. For however my impressions on the subject of these remarks may differ from those of your Lordship, this circumstance, whatever may be its degree, could not blind me to the value of your Lordship's character; or to the manner in which your Lordship fulfils the high duties of your exalted station, by a distinguished exemplification of high talent and principle introduced into the details of social life.

I have the honor to be,  
My Lord,  
Your Lordship's obedient  
humble Servant,  
A COUNTRY CLERGYMAN.

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*To the Editor of the Remembrancer*

MR. EDITOR,  
I HAVE an observation or two to offer you, on your answer, at page 31, of No. 61, for January last, "to the questions of your Correspondent M. M.," though I have not seen those questions.

The 6th Section of the late Marriage Act not only directs that a Register Book for Banns shall be provided in every parish on or before the 1st of November, 1823, but it also directs the form that shall be used.

It runs thus:—"And be it further enacted," &c. "shall provide a book of substantial paper, marked and ruled respectively in manner directed for the Register Book of Marriages, and the Banns shall be published from the said Register Book of Banns by the officiating Minister, and not from loose papers, and after publication shall be signed by the officiating Minister," &c.; and the Form for the Register of Marriages is given in the 28th Section of the same Act: as much of it as can apply to the Register of Banns runs thus,—

Between "A. B. of (the this) Parish, and C. D. of (the this) Parish, were married," &c.

The King's printer provided, accordingly, Register Books in the form directed, one of which I procured for the use of the parish in which I live; and it was the duty, I conceive, of every resident Minister to do the same.

The 7th Section of the Act regards the notice to be given to the Minister, of the names, and of the place and time, of abode of the parties respectively. No specific time of previous residence being prescribed by the Act, you observe that the time is left to the discretion of the

Minister. He cannot, surely, follow a better guide to his discretion, than the actual provision, by the same Act, of fifteen days previous residence before a licence for marriage can be granted. And I consider this as a "fair inference." Your idea, that "*pernoctation* is a sufficient compliance with the Act," is, I think, erroneous. That word Mr. Todd in his Dictionary explains thus: "The act of tarrying and watching all night."

And, Mr. Editor, "whilst my hand is in," I would offer you an answer to the questions of your Correspondent "P. M." at page 142 of No. 63, for March, respecting the "poor rate on tithes."

"The parson," whether he collect the tithes in kind, or take an annual composition for them; from each landholder, is the *occupier*; and is liable by law, *as such*, to be rated for the *bona fide* value of them to let, or for the sum at which they actually are let.

But, if he let the whole of the tithes to a tenant, or joint tenants, the said tenant or tenants become liable, in the same character of *occupier*, to be rated separately for the tithes, in the annual sum actually given for them. And, in case of non-payment by the lessee of the tithes so rated, the overseers of the poor have their remedy by application to the Magistrates in Petty Sessions.

CLER. CANTIL.

March 15, 1824.

## ECCLESIASTICAL LIVES.

### *Life of Bishop Hooper.*

Ergo Quintilium perpetuus sopor  
Urget! Cui pudor, et justitiæ soror  
Incorrupta fides, nudaque veritas,  
Quando ullum invenient parem?

*Hor. Carm. Lib. 1. Od. 24.*

### MR. MIST,

According to the character you have in the world, it might be expected that you should have done justice to the memory of a late prelate, and not barely have told us that Bishop Hooper was dead, without



leading us into some of the most beautiful scenes of his life and actions.

As this prelate was the last of Queen Anne's promotion, and the most remarkable for his affection to the Church of England; so I must tell my friend Mist, that his character would have made a shining figure in his journals, and atoned for the tediousness of twenty little stories concerning the bribery and corruption of a paltry corporation.

What you have omitted, shall be my province to attempt; not at length, but in miniature; with a design only of preserving gratitude in the minds of those he has obliged, and of exciting imitation in such as shall succeed him in the episcopal office.

As the generality of readers are desirous to know something of the birth, life, and preferments of a great man; so I shall briefly inform them, that Dr. Hooper was born in Worcestershire, educated in Westminster school, elected from thence a student of Christ-Church, and proceeded regularly through all his degrees in the university of Oxford. He was successively chaplain to Bishop Morley, and Archbishop Sheldon, and presented by the latter, to the rectory of Lambeth, and the precentorship of Exeter. Upon the marriage of the Princess Mary with the Prince of Orange, he was appointed one of her chaplains, and went with her into Holland; and after the revolution, was promoted by her interest, to the deanery of Canterbury. Whilst he was in this post, he was unanimously chosen prolocutor of the Lower House of Convocation, and became a zealous defender of the rights and privileges of English Presbyterians. Upon the accession of Queen Anne to the throne, he was first advanced to the bishopric of St. Asaph, and afterwards translated to the See of Bath and Wells. Here it was, that he was received with the universal applause both of the clergy and laity, and by the future conduct of his life, verified that saying of his master Bushy—that Dr. Hooper was the best scholar, the finest gentleman, and would make the completest bishop, that ever was educated in Westminster school.

Under this threefold notion, I shall beg leave to give you an imperfect draught of this eminent prelate, and to enlarge so far upon his virtues, as the compass of your paper will allow me.

As to his learning, it was not smattering and superficial, but solid and universal: and no man can doubt of this, who had ever the happiness of his private con-

versation, or the pleasure of perusing his public writings. His talents were so great in every distinct part of knowledge, that the masters of each faculty have thought their profession to be the bishop's peculiar study. The lawyer might suppose him bred to the bar, and conversant in nothing but statutes and reports. The casuist might think his whole time spent in canonists and schoolmen; and the divine, in fathers and councils. The antiquary might tie him down to medals and charters; and the linguist fancy him always poring upon lexicons, or else the several Eastern languages could not be so familiar to him as Latin and Greek. The philosopher found no science out of the reach of his comprehensive genius; nor the masters of polite literature, any graces in the classics which had escaped his observance.

Yet in all these several attainments, his surprizing excellency was, that the variety of learning did not distract his thoughts, nor the intenseness of study sour the facetiousness of his humour. He so tempered the crabbedness of the mathematics with the politeness of the orator, the legends of the rabbins with the fidelity of the fathers, and the occurrences of modern history with the transactions of antiquity, that he was as delightful in his conversation, and as entertaining in his friendships, as he was profound in his knowledge, and ornamental in his life.

The next posture I am to view Bishop Hooper in, is as a gentleman. And here his accomplishments were so great, as not only to excel those of his own profession, but to be a match for such as had made conversation and ceremony their sole and ultimate study. Little would one have thought that the travels of this great man were confined to a clownish part of the Low-Countries, when he knew the manners of the whole world, and had transcribed into his own practice whatever was really valuable in the most polite courts of Europe.

It is observable, that much study makes men pettish and morose; that a reclusive life is an impediment to conversation; and that learning itself is imperious and dogmatical: but, in the prelate before us, all these acquisitions had the quite contrary effects. His study was to promote good manners; his retirement, to make a more glorious appearance; and his learning, to propagate affability and condescension.

The private course of his life would force any one to confess, that he was far from affecting popularity, or doing any



thing for noise and ostentation; but his appearance was so venerable, his conversation so endearing, and his demeanour so uncommon, as to render him the most popular and noted prelate of his order.

But in the midst of these civilities and accomplishments, it is still remarkable, that the gravity of the bishop kept the ascendant of the gentleman; and that his principles were too stiff to bend to any company. His zeal and integrity were inviolable, and truth was never lost in a crowd of words; his sincerity was no sufferer by his complaisance; nor was the courtier too hard for the Christian.

Such a learned and accomplished person must be acceptable to any diocese; and we have the less reason to wonder at his growing character, if we consider the wise rules and uncommon maxims by which he conducted his life.

He looked upon himself as married to his diocese; and, notwithstanding his numerous acquaintance, and extended friendships in other parts of the kingdom, he confined his preferments to his own children, the residing Presbyters of his proper district. Nepotism had no share in his favours, and relations were kept at a distance. The laborious clergyman would find himself surprised into preferment, whilst he was sweating at his duty, and combating with schism. The modest and humble man would be dignified in his obscurity, without the fatigue of attendance, or the formality of a petition. The care of his parish was the best recommendation of a pastor to this vigilant prelate, and the continuance in his duty the most obliging requital that could be made him. Where the service was great, and the congregation numerous, some marks of distinction were certainly placed, and the minister was reasonably advanced, to secure a higher reverence to his person, and a kinder acceptance of his labours.

His frequent complaint was, the want of more preferments for a numerous, an indigent, and a deserving clergy: and, instead of stocking his cathedral with relations, and filling the pulpit with party and faction, he broke the neck of the strongest combinations, and left nothing but sound doctrine in his diocese, and the blessing of peace and unanimity amongst the clergy.

Pray God we may always continue in the same posture that he left us, and may have no reason to make that complaint upon the decease of our spiritual father, which Pliny did upon the loss of his friend; *Amisi vitæ meæ rectorem; amisi ducem, et vereor ne posthac negligentius vivam.*

I know (Mr. Mist) the compass of your paper, or else I could add a thousand things about the intellectual capacities of this great prelate, who, like Moses, had no dimness in his understanding, no abatement of his natural force, and youthful wit, at the uncommon period of almost ninety years.

It is probable that some other person, who is under greater obligations to his lordship than myself, and better acquainted with his private and public designs, may, in due time, give a larger account both of his natural and acquired endowments. I have confined my remarks to my own knowledge, and made my observations upon his moral and relative perfections, and looked back with comfort and pleasure upon the fixed and stated rules of his government in his diocese: for here we all partook of his goodness, his clemency, his candour, and paternal indulgence. Every one had the favour of a son, the access of an equal, and the reception of a friend. No angry looks did intimidate the petitioner, no tedious formalities protract business, nor any imperious officers insult the clergy.

*Hæu pietas! Hæu prisca fides!*

As long as religion shall lift up her head, and learning retain a sense of gratitude, the memory of this great and good man shall be blessed, and nothing shall be able to hate him, but vice; nothing to traduce his character, but envy; and nothing to insult his ashes, but faction.

This is what I thought fit to communicate to you upon this subject, and if you shall esteem it worthy of the public, and honour it with a place in your paper, you will oblige many of this diocese, and none more than

Your old Friend,

and Correspondent,

ORTHODOXUS.

Somersetshire,  
Oct. 11, 1727.

*A short Account of the Life of the Right Rev. Father in God, Thomas Ken, D.D. sometime Lord Bishop of Bath and Wells.*

THOMAS, youngest son of Thomas Ken, of Furnival's Inn, by Martha his wife, was born at Barkhamstead, in Hertfordshire, in July

1637. His father's family was of great antiquity, and had possessed a very plentiful fortune for many generations, having been known by the name of the Ken's, of Ken Place, an estate now in possession of the Right Hon. Earl Poulett, who descends from an heiress of the Ken's\*.

He was sent to school at Winchester college, where he contracted that friendship, so closely at length cemented, between himself and that afterward most truly pious prelate, Dr. Francis Turner, late Bishop of Ely; and where his parts, application, and behaviour, were so well employed and observed, that he was elected to New College, Oxon; where he took his Bachelor of Arts degree, May 3, 1661; and his degree of Master of Arts, Jan. 21, 1664; Bachelor of Divinity, 1678; and Doctor of Divinity, June 30, 1679. But by reason he outlived all or most of his contemporaries, and that therefore little account of his behaviour in that place can be had, I shall not render this whole account suspicious, by inserting surmise, where I intend to advance nothing but what may evidently be made appear. I shall only add this, that, as soon as his circumstances would permit, he gave them upwards of one hundred pounds, as a small acknowledgment for his education, and towards the erecting of their new building.

He was from hence, on December 8, in the year 1666, chosen into the Society of Winchester, where his most exemplary goodness and piety did eminently exert itself; for that college being chiefly designed by its founder for a retired and studious life, what could a great and generous spirit propose, but the good of souls, and the glory of that God, to whom he constantly ascribed it, even in his most familiar letters. And, for this purpose, he kept a constant course of preaching at St. John's church, in the Soak, near Winton, (where there was no preaching minister, and which he therefore called his cure,) and brought many Anabaptists to the Church of England, and baptized them himself. And that neither his study might be the aggressor on his hours of instruction, or what he judged his duty prevent his improvement, or both, his closet addresses to his God, he strictly accustomed himself to but one sleep, which often obliged him to rise at one or two o'clock in the morning, and sometimes sooner. And grew so habitual, that it continued with him almost to his last illness. And so lively and cheerful was his temper, that he would be very facetious and entertaining to his friends in the evening, even when it was perceived

that with difficulty he kept his eyes open; and then seemed to go to rest with no other purpose than the refreshing and enabling him with more vigour and cheerfulness to sing his Morning Hymn, as he then used to do to his lute, before he put on his clothes.

Some time after he was fellow of Winchester college, Dr. George Morley, then Bishop of that diocese, made him his domestic chaplain, and presented him to the personage of Woodhay, in Hampshire, vacant by the removal of his tutor, Dr. Sharrock. And it was about this time he composed and published his *Manual of Prayers for the Use of the Winchester Scholars*. That prelate soon after, without any application made in his behalf, preferred him to the dignity of a prebendary in the cathedral Church of Winton; and he was installed accordingly, April 12, 1669. In which post he was taken notice of by King Charles the Second. In the year 1675, the year of jubilee, he travelled through Italy and to Rome; and upon his return within the same year he was often heard to say, that he had great reason to give God thanks for his travels, since, if it were possible, he returned rather more confirmed of the purity of the Protestant religion than he was before. And now that prince made choice of him to go with the Lord Dartmouth to the demolishing of Tangier; and at his return from thence, himself gave order he should be his chaplain.

He was some time after this made chaplain to the Princess of Orange, who was at that time residing in Holland; in which post his most prudent behaviour and strict piety, gained him entire credit and high esteem with that princess: but a consequential act of his singular zeal for the honour of his country, in behalf of a young lady, so far exasperated the prince, that he very warmly threatened to turn him from the service; which the doctor resenting, and begging leave of the princess, (whom to his death he distinguished by the title of his mistress) warned himself from the service, and would not return to that court till, by the entreaty of the prince himself, he was courted to his former post and respect; consenting to continue there for one year longer, (during which time he was taken at least into a shew of great familiarity); and when that year expired, he returned for England. This was not unknown to the king, nor did he shew the least dislike to his behaviour; for when the see of Bath and Wells became vacant, by the removal of Dr. Peter Mews to Winton, the king himself stopped all attempts of Dr. Ken's friends, (who would of their own inclinations have applied in his behalf,) with this remarkable saying, that Dr. Ken should succeed, but that he designed it should be from his own peculiar appointment. And accordingly the king him-

\* John, Lord Poulett, of Hinton St. George; married Christian, daughter and heir of Christopher Ken, of Ken in Com' Som' Esq. Dugd. Bar.

self gave order for a congedesire to pass the seals for that purpose; and he was consecrated Bishop of Bath and Wells on St. Paul's day, in the year 1684. And this even just after his opinion, that a woman of ill repute ought not to be endured in the house of a clergyman, especially the king's chaplain, was publicly known. For at that time the king coming to Winton, and his harbinger having marked the doctor's house, which he held in right of his prebend, for the use of Mrs. Gwin, he absolutely refused her admittance, and she was forced to seek other lodgings.

And now at this juncture it was, when that king's period of life drew near, his distemper seizing his head, and our bishop well knowing how much had been put off to that last point, and fearing the strength of his distemper would give him but little time, (as indeed it proved,) his duty urging him, he gave a close attendance by the royal bed, without any intermission, at least for three whole days and nights; watching at proper intervals to suggest pious and proper thoughts, and ejaculations, on so serious an occasion; in which time the Duchess of Portsmouth coming into the room, the bishop prevailed with his Majesty to have her removed, and took that occasion of representing the injury and injustice done to his queen so effectually, that his Majesty was induced to send for the queen, and asking pardon, had the satisfaction of her forgiveness before he died. The bishop having homely urged the necessity of a full, and prevailed, as is hoped, for a sincere repentance, several times proposed the administration of the holy sacrament: but although it was not absolutely rejected, it was yet delayed from time to time, till (I know not by what authority) the bishop, and all others present, were put out from the presence for about the space of half an hour, during which time, it has been suggested, that Father Huddleston was admitted to give extreme unction: and the interval between this and death was so short, that nothing concerning the bishop's behaviour happened, worthy of notice in this account. This close attendance the bishop thought so absolutely necessary, as thereupon to delay his admission to the temporalities of the see of Wells; so that, when King James came to the crown, new instruments were passed for that purpose, and he was accordingly in full possession.

At this time, it was frequently said by many of eminence, who knew him well, that they never knew any person so able, and earnest to do good in such a station, as he was. He had a very happy way of mixing his spiritual with his corporal alms. When any poor person begged of him, he would examine whether he could say the Lord's Prayer, or the Creed; and he found

so much deplorable ignorance among the grown poor people, that he feared little good was to be done upon them: but said, he would try, whether he could not lay a foundation, to make the next generation better. And this put him upon setting up many schools in all the great towns of his diocese, for poor children to be taught to read, and say their Catechism; and about this time, and for this purpose it was, that he wrote, and published, his Exposition on the Church-Catechism. And although it contained nothing, but what was strictly conformable to the doctrine of the Church of England, yet there being an expression in the first edition, which the Papists at that time laid hold of, as if it favoured their doctrine of Transubstantiation; he took particular care in the next edition, even in that reign, by altering the expression, to ascertain the sense. By this method and management he engaged the ministers to be more careful in catechizing the children of their parishes; and they were by him furnished with a stock of necessary books for the use of children. And we may now judge, by the great and good success of the charity-schools, which are now so numerous, what great and good ends he at that time proposed. About this time also, he published his Prayers for the Use of the Bath.

He went often in the summer time to some great parish, where he would preach twice, confirm and catechize; and when he was at home on Sundays, he would have twelve poor men, or women, to dine with him in his hall: always endeavouring, whilst he fed their bodies, to comfort their spirits, by some cheerful discourse, generally mixed with some useful instruction. And when they had dined, the remainder was divided among them, to carry home to their families.

By his instruction and example, he awed men into a sense of religion and duty. He often deplored the condition of the poor at Wells (who were very numerous). And as he was charitably disposed, so he was very earnest in contriving proper expedients of relief; and thought no design could better answer all the ends of charity, than the setting up a work-house in that place. But judging it not practicable without the advice, or at least the assistance, of the gentlemen, he therefore often met, and consulted with them; but not finding any suitable encouragement, he was forced to desist. In this he had a double view; to rescue the idle from vicious practice, and conversation; and the industrious, from the oppression of the tradesmen; who, to use his own expression, *did grind the face of the poor, growing rich by their labour, and making them a very scanty allowance for their work.*

His conduct at the time of the rebellion

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under the Duke of Monmouth, had sufficiently confirmed king James in opinion of his duty and allegiance; insomuch, that although he daily relieved some hundreds of the rebel prisoners, then in Wells, daily praying with them in person; the king judging that it was only out of a principle of duty to distressed brethren, to save them from perishing both in body and soul, never so much as harboured any jealous thought of him: nay, so far did that king entertain hopes of his absolute obedience to his will and pleasure, that although many of his Sermons were framed against the church of Rome, yet it was thought worth while to attempt to gain him over to the interest of that party at court; but so ineffectually, that upon the preaching of one of the two sermons now published, and in the king's own chapel at White-Hall, (which seems wholly intended against both the popish and fanatic factions, then united at court;) and it being misrepresented to the king, (who had not been present at divine service) but sending for the Bishop, and closetting him on the occasion, received nothing in answer, but this fatherly reprimand; *that if his majesty had not neglected his own duty of being present, his enemies had missed this opportunity of accusing him: whereupon he was dismissed.*

But although that prince did not mistake his integrity, yet certainly he was mistaken in him on a much more fatal occasion; for now came the dispensing power in play, and his majesty's declaration of indulgence, was strictly commanded to be read; when this Bishop was one of the seven, who openly opposed the reading it, suppressed those which were sent to him to be read in his diocese, and petitioned the king not to pursue, what was likely to prove so prejudicial both to Church and State: which petition being called treasonable, was made the occasion of committing him to the Tower, in order to a trial: all which being already well known, I shall no longer dwell on so grating a subject. But though he dared to disobey his sovereign, in order to preserve the purity of his religion; and the care of his flock was always nearest his heart; yet rather than violate his conscience by transferring his allegiance, he chose to leave both himself and them, to the protection of the Almighty.

So when the Prince of Orange came over, and the Revolution was grounded on the abdication of king James, the Bishop retired; and as soon as king William was seated on the throne, and the oaths of allegiance were to be taken to him, he, for his refusal being deprived by the State, did relinquish his revenue, (though not his care) with as clear a conscience, and as generous a mind, as that by which it was once bestowed on him.

At the time of his being made Bishop, Mr. Francis Morley, nephew to the fore-mentioned Bishop, knowing how little he had provided for such an expence, as attends the entry and continuance in such a chair, most generously offered, and lent him a considerable sum to defray his expences, and furnish him with an equipage, as his station required: which he would often mention with a grateful acknowledgment, expressing a particular satisfaction, when he found himself in a condition to discharge the debt. And he was often by Dr. Thomas Cheyney (one of his chaplains, to whom I am obliged for many of the particulars which frame his account) observed to complain, that for this very reason no great matter was to be expected from him; as thinking himself obliged to be just, before he could be charitable. But here, if any should expect extravagance, in that having enjoyed such preferments he was still poor, it must be observed, that, if there can be an extravagant in good works, he was such, in that most excellent gift of charity. His whole fortune lying in his preferments, those of his relations who were necessitous, (but whom he could never regard the less for their being so) were a continual drain upon his revenue: and he seemed to joy with those who lived in more plenty, not more for their own well-being, than that thereby he was at liberty to disperse the remainder of his income, to necessitous strangers. Which he always did with so open a bounty, that he became a common father to all the sons and daughters of affliction. His charity was so extensive, that having once, while in the See of Bath and Wells, received a fine of four thousand pounds, great part of it was given to the French Protestants; and so little regard had to future contingencies, that when he was deprived by the State, (which was not long after) all his effects, after the sale of all his goods, excepting his books, (which he never sold) would amount to no more than seven hundred pounds. Which with the ever to be acknowledged generosity of his noble friend, and eminent benefactor, procured him the enjoyment of a clear quarterly payment of twenty pounds, which that noble peer charged on part of his own estate; and which among many other, and greater favours, is thus thankfully acknowledged in the last will and testament of our grateful Bishop: (*viz.*) *I leave and bequeath to the Right Honourable Thomas Lord Viscount Weymouth, in case he outlives me, all my books, of which his Lordship has not the duplicates, as a memorial of my gratitude for his signal and continued favours. Besides which gift of books, he had in his life-time, both before and after deprivation, given several large catalogues to places that were populous, and had parochial libraries within his own diocese. He had an excellent genius for,*

and skill in music; and whenever he had convenient opportunities for it, he performed some of his devotional part of praise with his own compositions, which were grave and solemn.

He had always a great relish for divine poetry, and in his retirement under this noble Lord's roof, he composed many excellent, useful, and pious pieces, which (together with one Epic Poem, which was written by him about the time of his Voyage to Tangier, and seems to have had his last hand) may soon be ready for the Press, if this specimen be well accepted. But now his public affairs giving room, and his cholic pains rendering him incapable of more serious study, he applied himself so happily to this favourite entertainment, as thereby in some measure to palliate the acuteness of his pain, and, as is hoped and conceived, may give full satisfaction to his readers, by promoting their chief happiness, to the glory of God the giver. So close was his application to these studies, and so was his mind bent upon quietness, that during all the time of his retirement, and among all the attempts of, and clamours against those called Jacobites, in the reign of King William, he was never once disturbed in that quiet enjoyment of himself, and 'tis presumed, never suspected of any ill design; since never publicly molested, or privately rebuked. 'Tis true, he was once sent for by warrant, to appear before the Privy Council in the year 1696; but having the particular of that matter by me, left under his own hand, I think it best to refer the reader to it, as subjoined to the latter end of this account. That his opinion was not agreeable with such of the nonjurors, who were for continuing a separation, by private consecrations among themselves, may (should there be any good occasion) best be known by his answers to letters, written from men of learning, who conversed with him on that subject; and which he left behind him: and from what I must affirm, that it was on his request the present Bishop of Bath and Wells accepted of that See. And because some have attempted to detract from this good man, as if tainted with errors of popery, and not so steadfast to the doctrine of the Church of England, and perhaps for want of a steady conduct about the time of the revolution; I think myself obliged, not only from his Will, made not long before his last sickness (and which being taken as a death-bed profession of faith, may gain the greater credit) to transcribe the words following: *as for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan Innovations, and as it adheres to the doctrine of the Cross;*

but likewise to adjoin a letter from the present Bishop of Sarum, written to him just before his deprivation, which together with our Bishop's answer, may not only shew that Bishop's opinion of the honour he had been to, and the service he had done the Church, but likewise the caution our Bishop used towards others, in regard to their taking the oaths, and his good wishes for the prosperity of our Church.

My Lord,

This gentleman who is presented to a living in your Lordship's Diocese came to me to receive institution but I have declined the doing of it and so have sent him over to your Lordship that you being satisfied with relation to him may order your Chancellor to do it I was willing to lay hold on this occasion to let your Lordship know that I intend to make no other use of the commission that was sent me than to obey any orders that you may send me in such things as my hand and seal may be necessary I am extremely concerned to see your Lordship so unhappily possessed with that which is likely to prove so fatal to the Church if we are deprived of one that has served in it with so much honour as you have done especially at such a time when there are fair hopes of the reforming of several abuses I am the more amazed to find your Lordship so positive because some have told myself that you had advised them to take that which you refuse yourself and others have told me that they read a pastoral Letter which you had prepared for your Diocese and were resolved to print it when you went to London, your Lordship it seems changed your mind there which gave great advantages to those who were so severe as to say that there was somewhat else than conscience at the bottom I take the liberty to write this freely to your Lordship for I do not deny that I am in some pain till I know whether it is true or not I pray God prevent a new breach in a church which has suffered so severely under the old one.

My Lord

Your Lordship's most faithful

Servant and Brother,

GI. SARUM.

Sarum, Oct. 1.

*All Glory be to God.*

My Lord,

I am obliged to your Lordship, for the continued concern you express for me, and for the kind freedom you are pleased to take with me; and though I have already in public, fully declared my mind to my Diocese concerning the oath, to prevent my being misunderstood; yet since you seem to expect it of me, I will give such an account, which if it does not satisfy your Lordship, will at least satisfy myself. I dare assure

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you, I never advised any one to take the oath; though some, who came to talk insidiously with me, may have raised such a report: So far have I been from it, that I never would administer it to any one person whom I was to collate. And therefore, before the act took place, I gave a particular commission to my Chancellor, who himself did not scruple it; so that he was authorized, not only to institute, but also to collate in my stead. If any came to discourse with me about taking the oath, I usually told them, I durst not take it myself. I told them my reasons, if they urged me to it, and were of my own Diocese: and then remitted them to their study and prayers, for further directions. 'Tis true, having been scandalized at many persons of our own coat, who for several years together, preached up passive obedience to a much greater height than ever I did, it being a subject with which I very rarely meddled, and on a sudden, without the least acknowledgment of their past error, preached and acted the quite contrary; I did prepare a pastoral Letter, which, if I had seen reason to alter my judgment, I thought to have published; at least that part of it, on which I laid the greatest stress, to justify my conduct to my flock, and before I went to London, I told some of my friends, that if\* that proved true, which was affirmed to us with all imaginable assurance, (and which I think more proper for discourse than a letter) it would be an inducement to me to comply; but when I came to town, I found it was false; and without being influenced by any one, or making any words of it, I burnt my paper, and adhered to my former opinion. If this is to be called change of mind, and a change so criminal, that people who are very discerning, and know my own heart better than myself, have pronounced sentence upon me, that there is something else than conscience at the bottom; I am much afraid, that some of these who censure me, may be chargeable with more notorious changes than that; whether more conscientious or no, God only is the judge.

If your Lordship gives credit to the many misrepresentations which are made of me, and which, I being so used to can easily disregard, you may naturally enough be in pain for me; for to see one of your brethren throwing himself headlong into a wilful deprivation, not only of honour and of income, but of a good conscience also, are particulars out of which may be framed an idea very deplorable. But though I do daily in many things betray great infirmity, I thank God I

cannot accuse myself of any insincerity, so that deprivation will not reach my conscience, and I am in no pain at all for myself. I perceive, that after we have been sufficiently ridiculed, the last mortal stab designed to be given us, is to expose us to the world for men of no conscience; and if God is pleased to permit it, his most holy will be done; though what that particular passion of corrupt nature is which lies at the bottom, and which we gratify in losing all we have, will be hard to determine. God grant such reproaches as these may not revert on the authors. I heartily join with your Lordship in your desires for the peace of this Church; and I shall conceive great hopes, that God will have compassion on her, if I see that she compassionate and supports her sister of Scotland. I beseech God to make you an instrument to promote that peace and that charity, I myself can only contribute to, both by my prayers and by my deprecations against schism, and against sacrilege.

My Lord,  
Your Lordship's very faithful  
Servant and Brother,  
THOS. BATH AND WELLS.

Oct. 5. 1689.

And because I have lately seen some reflections in a pamphlet, lately crept into the world under the auspicious title of a *Secret History*, wherein Dr. Ken is by name mentioned to tease the Duke of Monmouth in vain on the scaffold, to profess the doctrine of passive obedience: I think it proper here in this place boldly to affirm, that our Bishop (for such he was at that time, and did attend on the scaffold,) never acted or assisted there, but in the devotional part only. And this though a negative, may be proved to satisfaction.

And as to what is so confidently mentioned a little after, concerning the subscription of the Bishop of Bath and Wells, among many others, to the invitation of the Prince of Orange, was there any such subscription any where to be produced, it must not have been denied; but there are very strong arguments to be urged, that he never had any the least hand in that matter.

And now to close all, I shall set forth one instance of care, that himself might not offend. For whilst he staid in town, and lodged with his old friend Dr. Hooper, now Lord Bishop of Bath and Wells, who had daily and earnestly discoursed with him on the subject of compliance with the oath, he at last used these expressions to him—I question not but that you, and several others, have taken the oaths with as good a conscience as myself shall refuse them; and sometimes you have almost persuaded me to comply, by the arguments you have used; but I beg you to urge them no farther; for should I be persuaded to comply, and after see reason to

\* The Bishop was about this time confidently assured, that king James had by some special instrument made over the Kingdom of Ireland to the French King.



repent, you would make me the most miserable man in the world. And lest any hereafter looking into his will, and observing the legacies therein bequeathed, should determine, that either he who left such legacies could not be thus described poor man, or this man of charity to have left more legacies than effects; I think myself obliged to reconcile these seeming contradictions, by a very easy explanation: for so little distrust had our present Princess on the throne, of any ill actions of this just and religious Bishop, so great an opinion of his honesty and quiet temper, that notwithstanding he could not be prevailed with to qualify himself for living under her protection by the now necessary oaths; yet she was glad he would not refuse her yearly favour, which she was graciously pleased to bestow on him to his death, and would often complain it was too little for his thanks, which he dutifully sent her; which, together with a legacy given him a little before his death, by a very valuable friend of his, not only enabled him to do many acts of charity in his life-time (as what he chiefly proposed by accepting it) but his executor likewise, to discharge all such legacies as he thought fit to charge him with. I shall not be so bold as to sum up the character of such a man, I have neither leisure or opportunity to search for particular facts, a large account of his life requiring both a more able and polite genius and pen; my design being only to give some short account to introduce his writings into the world, I shall only add some few matters of fact of my own knowledge concerning his last sickness, and leave the reader to refresh himself with the following specimen.

Making bloody water, which was thought to be occasioned by an ulcer in his kidneys, he went to Bristol, in the beginning of the year 1710, for the benefit of the hot-well, where he spent the summer, and till November following; at which time he removed to Leweston, near Sherborne, in Dorsetshire, a seat belonging to the Honourable Mrs. Thynne, whose good works merited his respect and acknowledgment, as much as her generosity attempted the relief of his distemper. And being there seized with a dead palsy on one side of him, he was confined to his chamber till about the middle of March, when being, as he thought, able to take such a journey, he resolved for the bath, in hopes to find relief from those waters; nor could the persuasions of that good lady or his physician, divert his design, though he laboured under another distemper, viz. the dropsy. So calling at Long-Leate on Saturday, in his way thither, he spent that evening in adjusting some papers; all the next day he confined himself to his chamber, and on Monday he was confined to his bed, till on the Monday following, viz. March 19, 1710, his soul was set free. He was re-

markably patient in his sickness; and when upon his own inquiry of his physician how many days he thought he might probably live, desiring him to speak plainly and freely, and telling him he had no reason to be afraid of dying; and being by him answered about two or three days, his only reply was (his usual expression, and that without the least concern,) *God's will be done*, desiring that no applications might be made to cause him to linger in pain. It can be no wonder he should so little regard the terrors of death, who had for many years travelled with his shroud in his portmanteau, as what he often said, might be as soon wanted as any other of his habiliments; and which was by himself put on, as soon as he came to Long-Leate, giving notice of it the day before his death, by way of prevention, that his body might not be stripped. He dozed much the day or two before he died, and what little he spake was sometimes not coherent, which having been plied with opiates, seemed to be rather the effect of dream than distemper. He was buried at Froome-Selwood, it being the nearest parish within his own diocese to the place where he died, as by his own request, in the churchyard, under the east window of the chancel, just at sun rising, without any manner of pomp or ceremony, besides that of the Order for Burial in the Liturgy of the Church of England, on the 21st day of March, 1710, aged 73.

He left behind him but few relations: Martha the daughter of his brother Mr. John Ken by Rose his wife: which Martha married to the Hon. Christopher Frederick Kreienberg, resident of his Electoral Highness of Hanover in London: John Beacham at this time fellow of Trinity-College, and William Beacham sometime fellow of New-College, Oxon, and since deceased, who were the sons of his sister Martha by her husband Mr. James Beacham: Isaac Walton residentiary of the cathedral church of Sarum, and Anne, son and daughter of his sister Anne by her husband Mr. Isaac Walton of London; which Anne having married to William Hawkins, D.D. sometime prebendary of the cathedral church of Winton, had issue by him William and Anne, both living. Which William begin by will proved in the Prerogative Court of Canterbury, April 24, 1711, appointed executor, and having had opportunities of knowledge and inquiry of him, submits this impartial, and he hopes not unacceptable account to the public.

*An Account of his Examination before the Privy Council.*

All glory be to God.

After the favourable hearing, which this day the Lords of the most Honourable Privy Council gave me, Mr. Bridgman came out



to me to tell me, that their Lordships expected a copy of my answers; which, as far as I can recollect, I here humbly offer to their Lordships.

The printed paper subscribed by the deprived Bishops, to beg the alms of charitable people, being shewed me, I was asked,

Did you subscribe this paper?

A. My Lords, I thank God I did, and it had a very happy effect; for the will of my blessed Redeemer was fulfilled by it; and what we were not able to do ourselves, was done by others; the hungry were fed, and the naked were clothed; and to feed the hungry, to clothe the naked, and to visit those who are sick or in prison, is that plea which all your Lordships as well as I, as far as you have had opportunities, must make for yourselves at the great day. And that which you must all plead at God's tribunal for your eternal absolution, shall not, I hope, be made my condemnation here.

It was then said to this purpose; No one here condemns Charity, but the way you have taken to procure it: your paper is illegal.

A. My Lords, I can plead to the Evangelical part: I am no Lawyer, but shall want Lawyers to plead that; and I have been very well assured that it is legal. My Lords, I will sincerely give your Lordships an account of the part I had in it. The first person who proposed it to me, was Mr. Kettlewell, that holy man who is now with God; and after some time it was brought to this form, and I subscribed it, and then went into the country to my retirement in an obscure village, where I live above the suspicion of giving any the least umbrage to the government.

My Lords, I was not active in making collections in the country, where there are but few such objects of charity; but good people of their own accords sent me towards fourscore pounds, of which about one half is still in my hands.

I beg your Lordships to observe this clause in our paper, as far as in law we may: and to receive such charity, is, I presume, which in law I may; and to distribute it, is a thing also, which in law I may.

It was objected to this purpose—This money has been abused and given to very ill and immoral men; and particularly to one who goes in a gown one day, and in a blue silk waistcoat another.

A. My Lords, to give to an ill man may be a mistake, and no crime, unless what was given was given to an ill purpose, nay, to give to an ill man and knowingly, is our duty, if that ill man wants necessities of life; for as long as God's patience and forbearance indulges that ill man life to lead him to repentance, we ought to support that life God indulges him, hoping for the happy effect of it.

My Lords, in King James's time there

were about a thousand or more imprisoned in my diocese, who were engaged in the rebellion of the Duke of Monmouth, and many of them were such which I had reason to believe to be ill men, and void of all religion, and yet for all that, I thought it my duty to relieve them. It is well known to the diocese, that I visited them night and day, and I thank God I supplied them with necessities myself, as far as I could, and encouraged others to do the same; and yet King James never found the least fault with me. And if I am now charged with misapplying what was given, I beg of your Lordships, that St. Paul's apostolical rule may be observed, against an elder receive not an accusation, but before two or three witnesses; for I am sure none can testify that against me. What I gave I gave in the country; and I gave to none but those who did both want and deserve it: the last that I gave was to two poor widows of deprived clergymen, one whereof was left with six, the other with seven small children.

It was said to this purpose: You are not charged yourself with giving ill to men, though it has been done by others: but the paper comes out with a pretence of authority, and it is illegal, and in the nature of a brief; and, if such practices are permitted, private men may supersede all the briefs granted by the king.

A. My Lords, I beg your pardon, if I cannot give a full answer to this; I am no lawyer, and am not prepared to argue it in law.

It was farther objected to this purpose: by sending forth this paper, you have usurped ecclesiastical jurisdiction.

A. My Lords, I never heard that begging was a part of ecclesiastical jurisdiction; and in this paper we are only beggars, which privilege I hope may be allowed us.

I make no doubt but your Lordships may have had strange misinformations concerning this paper; but having sincerely told you what part I had in it, I humbly submit myself to your Lordships justice.

I presume your Lordships will come to no immediate resolution concerning me; and having voluntarily surrendered myself, and the warrant having never been served on me till I had twice attended here, this being the third time, and my health being infirm, I beg this favour of your Lordships, that I may return to my sister's house, where I have hitherto lodged, which is a place the messenger knows well; and that I may be no otherwise confined till I have received your Lordships final resolution.

This favour your Lordships were pleased very readily to grant me; for which I return my humble acknowledgments, beseeching God to be gracious to your Lordships.

April 21, 1696.

THOMAS, Bath and Wells,  
deprived.

## MEDITATIONS.

*Continuation from the second Portion of Bishop Henshaw's Meditations.*

THE best ornament of the body is the mind, and the best ornament of the mind is honesty; I will care rather how to live well, than how to go fine. I may have an ill garment, and come to heaven; I cannot, and have an ill soul. He who first bids us cast our care upon Him, did not so mean, as if we should take no care ourselves; it will not come to our share, to sit still and cry, God help us: Solomon hath read his fortune, that will not work in summer, therefore shall he starve in winter. It was the destiny sin brought upon the world, *In the sweat of thy brows thou shalt eat thy meat*, and thank God we can have it so: *He that made us without ourselves, will not keep us without ourselves*; it is mercy enough for us, that we eat with sweating. I will never think much of my pains, where it is rewarded with a blessing.

Desperately wicked is that of some, *If I shall be saved, I shall be saved*; as if heaven would come unlooked for, and they should be saved, whether they would or no. God never did, nor will save any man in spite of his teeth, or against his will; as we cannot keep body and soul together without sweating; no more can we bring our soul and God together with sitting still; never any got wealth, by barely wishing for it, and as few come to heaven, by merely desiring it. There's a race to be run, and a battle to be fought; and as well in religion as in any thing, we must work for our living.

This world is oft compared unto a sea, our life is the ship, we are the passengers, the grave is the common haven, Heaven is the shore; and well is the grave commonly compared unto a haven, for there we unload; the things of this world are neither borne with us, nor do die with us: we go out of this world as we came into it, naked: why are we so covetous of those things,

which are so hard to get, and so certain to be lost? If I enjoy them all, I shall not enjoy them long; or if I enjoy but some, I shall shortly have use of none. I will comfort myself against the want of them, with the assurance that I shall one day not have need of them.

This life is a race, and we do not live but travel; but we have another race beside this, of our soul as well as of our body; since both must be run, and the one will not tarry for the other: I will try who can run fastest; if I have finished my life, and not my course, I have made more haste than good speed.

If we look but out into the world, we shall see almost as many miracles as things, that trees and plants should every year die, and recover: that the sun should only lighten and warm the earth, and not burn it; that the heavens should distil its rain in drops, and not in rivers full, and drown us, where they do but wet us; God is not less miraculous in preserving the world, than in making it; and as His mercy, so His glory is over all his works.

God loves timely holiness, *remember thy Creator in the days of thy youth*. Nature ever begins at the wrong end, lays in, and lays up indeed, but for the thief and the moth. With Absalom the first care is taken to leave a monument behind, and when they are settled upon earth, they will see if God have any thing to say to them for heaven: and the best part is the last provided: such shall one day have their heaven to seek, because they will not have it to seek now. *He that will not when he may, &c.* You know the proverb: He that doth not seek the Lord, while he may be found, cannot complain if he do afterward seek, and not find.

A good man, still the longer he lives, the better he dies; men should grow better, as they grow older; not like a dead hedge, the longer it stands the rottener.

To see a man white in his leprosy leaving the world, and not his avarice, and with St. Luke's fool, die thinking of his barns, is horrible! I had rather have no portion on earth, than buy it with that I shall have in heaven; I will not (with the cur in the fable) part with my flesh, for its shadow.

The way to sweeten death, is to think of it; every day I live, I will remember I might die; and I will not desire to live a day longer, than I grow some drams better; what will it benefit me that I have lived some hours which I cannot answer for?

Every man would be thought to be in love with heaven, and yet most men are loth to shake hands with earth; here is the difference between the heavenly language and ours; they cry, *how long, Lord, how long?* and we cry, *how soon?* they think he stays too long, and we think he comes too fast. I will labour to be a follower of those, with whom I would be partner; he hath not yet enough condescended, that is loth to go to it; that voice only is worthy an Apostle, *I desire to be dissolved, and to be with Christ.*

The just man shall live by his faith, and others live by his charity: true faith is seen in its works; he that says he believes and doth not shew it, believe him not. To make shew of believing, and not in thy works, is to shew thy hypocrisy, but not thy faith.

Those that honour me, will I honour, is a bargain of God's own making: God's honour is the way to our's, we cannot but be blest, if we will but be observant. I will care only to serve him, and I am sure I shall serve myself. Never any man lost in God's service.

Of idleness comes no goodness; doing nothing will in time come to doing ill, and from being idle, to be ill occupied; the labour that is imposed upon the soul is not to sit still, but to run. Good men must not be like David's images that have feet, and walk not; then only have we hope to come to our journey's end, when we keep going.

God, as He loves young holiness, so He loves it old; *ye are those that have continued with me, &c.* was the praise of the Apostles; perseverance is the pillar of our salvation, if that fail, all goes to the ground. What commendation is it to have done well, if thou hast forsaken thy first love, if thou hast lost thy first hopes? He must carry his goodness to his grave, that will have it carry him to heaven.

It is a great way, and requires a long time to come to heaven; I admire their strength, or rather weakness, that talk of getting it at the last gasp, as if it could be had with a wet finger: I know those that have lived some years, and taken some pains too, to set themselves forward, and if they come thither at last, will think they have done well too; for my own part, I neither desire, nor hope to enjoy it without a great deal of difficulty, anguish, and agony; and shall think it labour well bestowed, that I have it upon any terms.

*Blessed are they which die in the Lord, for they rest from their labours:* In this world, there is nothing but dangers and discontents, vanity and vexation; then only shall we be at rest, when we cease to be: If we thought more of this, we would not think much of our affliction. If I am never so beleaguered with sickness, or want, or famine, or all at once; I will remember I came not into this world to take my rest, but to prepare for it.

Our Saviour knew what He did, when he taught us to pray, *Our Father, which art in heaven, &c.* To give, and to forgive, for He only can do both; none can forgive sins, or give grace, but God alone: yet doth He not always give with His own hand, but reacheth grace and salvation in His word and sacraments, by the hands of his ministers; and because no man can hear His voice and live, He speaks in them; it is the wonder of His goodness, that he respects not only our wants, but our infirmities, and would so appear to us, as He might teach us, but not fright us: thus we see Him speaking to Moses himself, to Israel by Moses: He proportions the means answerable to our strength; we are not like our Maker, if we think scorn to stoop to the weakness of our brethren. I will be all things to all, that by any means I may win some.

## REVIEW OF NEW PUBLICATIONS.

*The Evidence of Christianity derived from its Nature and Reception.* By J. B. Sumner, M.A. Prebendary of Durham, Vicar of Mapledurham, Oxon; and late Fellow of Eton College. 8vo. pp. 430. 10s. 6d. Hatchard and Son. 1824.

THE design of this book is to shew "that a Religion like the Christian could never have existed, unless it had been introduced by divine authority. It could not have been invented; it would not have been received."

"I am by no means confident, (adds the author) that the field into which I have been led in pursuit of the idea above mentioned, is sufficiently unoccupied to justify this addition of another volume to the numberless treatises already existing on the evidences of Christianity. But I am disposed to imagine, that an attack upon unbelief, or a confirmation of faith, can never be superfluous. Many books are in constant circulation, and almost universally read, in which the Scriptures are passed by as if they had no existence, or tacitly assumed to be an invention of priest-craft, supported by state policy. The most popular historian of our own country is not likely to produce a different impression; and a very important portion of ancient history is still chiefly known through the medium of a writer who professedly treats the origin and progress of Christianity as an event which need excite no more wonder than the rise of Mohammedanism. Not to mention, that the rude and direct assaults upon Revelation, which, for some years past, have been constantly issuing from the press, can hardly fail to have some effect in keeping the minds unsettled, even of a class above that for which they are avowedly written and designed." *Preface*, p. iii.

From this passage the intention of the author may be sufficiently REMEMBRANCE, No. 65.

understood; and we must confess that he has executed his design with great ability. To all readers of education this book may be safely recommended: but it is particularly adapted to those who have had the misfortune to acquire their notions of Christianity in the school of Hume and Gibbon. These popular and ingenious writers have done more injury to Religion by sarcasm and insinuation, by false assumptions, and by a semblance of philosophical candour, than was ever effected by open violence; and as their works are still familiar to the whole nation, any judicious effort to counteract their influence must be received with gratitude and applause.

In the first chapter Mr. Sumner fairly argues, that we have some ground for believing Christianity to be true, because it is the established religion of the country in which we live; but as the same fact may be alleged in behalf of other religions, we must discover some surer foundation for our faith. We must trace the Gospel to its origin. We must inquire at what time it superseded Judaism and Paganism, in those countries where it was first promulgated: and whether it was noticed by Heathen writers soon after its introduction.

Now it appears, upon the clearest evidence, that Christianity did actually supersede religions which had been long established, and by means the most improbable to human apprehension. It was preached by ignorant men in a learned age, and in the most polished cities of the world. The character of its founder was the most unpopular that can be imagined, and was directly opposed

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to the expected character of the Messiah. The Jews

"Looked for a conqueror, a temporal king; and had been accustomed to interpret in this sense all the prophecies which foretold his coming. And whether we suppose Jesus to have been an impostor or enthusiast, this is the character which he would naturally assume. If he were an enthusiast, his mind would have been filled with the popular belief, and his imagination fired with the national ideas of victory and glory. If he were an impostor, the general expectation would coincide with the only motive to which his conduct can be attributed, ambition, and the desire of personal aggrandizement.

"How, then, can we explain his rejecting from the first, and throughout his whole career, all the advantage which he might have derived from the previous expectation of the people, and even his turning it against himself and his cause? Why should he, as a Jew, have interpreted the prophetic Scriptures differently from all other Jews? Why should he, as an impostor, have deprived himself of all personal benefit from his design?" P. 26.

In other respects, also, our Lord's character and pretensions were peculiarly offensive to the Jews. He plainly intimated that the reign of the ceremonial law was at an end. He assumed an authority over the law itself, and its interpreters. All his doctrines were opposed to the temper of the Jews, and to their most rooted prejudices. He foretold the destruction of their city, and the degradation of their whole race. His Apostle's followed their Master's example, and faithfully maintained his doctrines. All this, argues Mr. Sumner, is utterly incredible, on the supposition that the authors of Christianity were impostors; but it becomes highly probable, if we admit them to be the instruments of God.

We next come to the *originality of the Christian doctrines*. The success of Mahommed's imposture may be mainly ascribed to the simplicity of what he taught, and its

agreement with the previous belief of many of his disciples. The case of Christianity is widely different. We cannot account for its fundamental doctrines. They are agreeable, indeed, to reason, and suit the character of man: but they are so far from being "as old as the creation," that a moment's reflection will prove them to be *original* in the strictest sense.—See page 64.

The proof of this proposition is clearly and skilfully drawn out in the remainder of cap. iii. p. 64—102. It is shewn that neither Jew nor Gentile was in a state, from their previous habits of thinking, to invent or receive a religion like the Christian. The high doctrine of redemption by the blood of Christ was far beyond their reach. It is still a mystery, "into which the angels may desire to look," and although clearly preached by our Lord, and recorded in Scripture for the perpetual instruction of mankind, it is still rejected by that class of persons who call themselves *rational Christians*. So "little likely are the doctrines of the Gospel to have been fabricated in order to deceive; and if invented, either by fraud or enthusiasm, very little likely to have obtained attention and credit, without overpowering evidence."

The object of the 4th cap. is to shew, that although Christianity is indeed connected with the Jewish history and Scriptures, yet this connexion was not available to the purposes of imposture. The authors of Christianity, had they been impostors, could not have inserted the types and prophecies of Christ into the Jewish Scriptures; nor, supposing such types and prophecies to exist, could they have contrived their accomplishment.

"To ascribe coincidences like these to chance; to allege that all these passages were thrown out at random in the Jewish Scriptures, and that the circumstances of

the birth, and life, and character, and death of Jesus turned out so as to agree with them; is to attribute to chance what never did or could take place by chance: and in itself far more improbable than the event which such a solution is intended to disprove. For, allow to Jesus the authority which he claims, and every difficulty vanishes. We should then expect to find prophetic intimations of his great purpose, and of the way in which it was to be effected. We should expect to find them, too, just what they are; not united and brought together in a way of formal description, which could only be a provision for imposture, but such scattered hints and allusions as after the event has occurred serve to shew that it was predicted, by a comparison of the event and the prophecy.

"It ought to be observed, in addition, that if the disciples of Jesus had framed their story and their representation of facts, with a view of obtaining this collateral support, they would have been more diligent and ostentatious in pointing out the circumstances of resemblance. They would have anticipated the labours of those writers who have made it their business to show the completion of prophecy in the events related in the Gospels. But, on the contrary, they bring these things forward in an historical, rather than an argumentative way; and commonly leave the deductions which may be drawn from them to the discernment of after times.

"On these grounds I think myself justified in concluding, that the divine mission of Jesus receives a strong confirmation from the historical facts, the ceremonial rites, and the ancient prophecies which corresponded with the circumstances of his life, and the alleged object of his ministry and sufferings." P. 127.

The next grand argument is derived from the phraseology of the New Testament. The peculiar terms of Christianity (such as Gospel, grace, righteousness, flesh, faith,) are familiar to our ears, but they derive their meaning entirely from the religion which they were employed to communicate and explain.

"This is exactly what we should expect if the religion were divine. It was an original revelation of the purpose of God; therefore it required fresh phrases

to convey it, for words follow ideas. If the ideas were new, they could not be expressed without some innovation in language. But can we be contented with believing, that such an innovation was attempted and effected by such persons as the first Christian teachers were, if they were not what they professed to be; i. e. if they had no authority to warrant them, and procure their attention? Did such men give a new turn to language, and strike out notions which they could not even express in terms hitherto employed?" P. 144.

Mr. Sumner next considers the agreement of the Christian Scriptures with subsequent experience, as a proof of their divine origin. Many valuable remarks and convincing arguments occur in this division of his work. We select, as a specimen, his observations on the parable of the sower.

"It describes, with a sort of graphical illustration, the different reception which was to be expected for the 'Word of God.' The Gospel claimed this title; and there are four distinct ways, and no more, in which a doctrine professing this claim may be treated,

"It may be at once rejected. It may be admitted for a while into the heart, and be afterwards excluded by rival interests. It may be admitted and retained there, but exercise no active influence over the conduct; or it may be made the ruling principle of a man's sentiments, desires, pursuits, and actions.

"Every modification of faith and of unbelief falls naturally into one of these four classes; and all these classes have existed wherever the Gospel has been generally made known. None of them, however, had existed at the time when the parable was uttered. The Jewish law was so different in its nature, and so differently taught, that it produced none of those marked effects which have always attended the promulgation of the Gospel. Therefore the parable was at the time unintelligible to those who heard it. The characters which should hereafter appear, existed only in the mind of the Author of the religion under which they were to spring; as the forms and lineaments of the future world are supposed by the philosopher to have been present in the mind of its divine Architect, though the lapse of time was



required to unfold and exhibit them. The parable, when first pronounced, was as much a *prophecy* as the declaration which foretold the destruction of Jerusalem." P. 174.

The author then proceeds to compare the parable more minutely with the characters of professed Christians, and concludes his remarks in these impressive terms.

"Such is the actual state of the Christian world, and such is the description which was drawn of it before Christianity was in existence. The description agrees with the experience of every minister who has observed the workings of human nature under the operation of the Gospel. He can distinguish characters like these among every hundred persons that may be under his charge; he can perceive none who do not fall naturally and easily within some one of these classes. And this I must consider strong evidence of divine authority in him who delivered such a parable: a parable which comprehensively describes the whole of mankind, in a country where the Gospel is preached; so as to mark out by a masterly touch the different shades and variations of character, which should be hereafter produced by a cause not then in operation. That this foreknowledge of character should have been found in men who were no more than Jesus and his followers appeared to be, is as difficult to believe, as that one uneducated in anatomy should be able to delineate the internal conformation of the human body." P. 180.

As the doctrines of the Gospel are, strictly speaking, *original*, so also is the character inculcated by our Lord and his Apostles.

"Now this character is evidently an important test of the truth of the religion. Does it agree with the natural bias of the human mind? If so, we need seek no farther for its origin. Was it copied from any pattern already in existence? If so, it carries no proof of divinity. Is it unsuitable to the object which it was professedly intended to promote? If so, we have a strong argument against its authority. On the other hand, if it is such a character as had no existing original, when it was first proposed in the Gospel; such a character as men are naturally inclined to hold in low esteem, yet admirably suit-

ed to the end for which it was designed; then fresh probability will be added to the arguments in favour of the religion." P. 219.

In order to shew the reasonableness of the Christian doctrines, Mr. Sumner selects two leading principles of Christianity, the doctrine of a future judgment, and of redemption by the blood of Christ; and maintains, with great ability, that they do not contradict our natural sentiments.

"The Scriptures declare, that God is offended. Reason and conscience confirm the fact; and point out the difference between the character of man and the commands of God. He, then, against whom we have transgressed, is our Creator, who by the same power which gave us being, has power also to destroy; to 'destroy both body and soul.' The first thing we might desire to our comfort and confidence is, that one who should undertake to deliver us from this danger, and avert the wrath of Almighty God, should also be himself God: also be Almighty, that without hesitation we might trust our cause in his hands. And this is declared to us in the Gospel. We are there assured, that he who undertook the redemption of man, is indeed God; was 'with God from the beginning;' and claimed to himself nothing to which he was not entitled, and took away from God nothing of his dignity and majesty, when he affirmed himself to be 'equal with God.' This gives to the Christian a sure ground of reliance, to believe that he who made propitiation for us, is equal to him whom we have offended: that 'he and the Father are one.'" P. 286.

The three next chapters exhibit the evidence which is derived from the promulgation, the reception, and the effects of Christianity in the world.

"He must have unusual confidence in the inventive powers of the early Christians, who can look upon these narratives, and the many others which are contained in the 'Acts of the Apostles,' as a mere fabrication: remembering, at the same time, the age to which the book indisputably belongs, and the persons by whom it must have been composed. When we consider the immense quantity of matter,



and the great variety of facts contained in it: the minute circumstances detailed: when we compare the speeches of Peter with those of Paul; and those of Paul to the Ephesians with those which he addressed to an unconverted audience: when we examine the conduct attributed to the Jews: their open persecution at Jerusalem, and their indirect accusation at Thessalonica; the ingenuity with which the adversaries of the apostles address themselves to the passions and interests of men in the different cities: the characters of Gallo, of Felix, of Lysias, of Agrippa: it seems impossible to suppose this an invented narrative of things which never took place, or of persons who never had a real existence. This argument, indeed, can have no weight with a person who is not sensible of the air of truth and reality which pervades the whole history. But whoever is alive to this, whoever does perceive in almost every page the marks of a writer detailing the account of actual transactions and circumstances, should observe that the proof which arises from evidence of this kind, is not to be deemed far-fetched or imaginary, because it is incapable of being drawn out in words, or of being presented to the mind of the sceptic in any other way than by sending him to the books themselves \*." P. 312.

And again,

"We can easily conceive fanatic persons claiming credit for a power of working miracles, to whom no such power belonged; but we cannot conceive such persons being generally attended to and credited, unless their claim were supported by facts too plain to be denied. If no supernatural power accompanied them, the pretence to it would only sink them lower in public estimation; instead of deluded enthusiasts, they would be treated as designing impostors; and the idea of their establishing a new religion on the ruins of the old, would become more visionary than ever. In a very few days the attempt itself, and the party which had undertaken it, would be numbered among things forgotten. Give them rank; give them authority; give them education; advantages which were entirely wanting to the teachers of Christianity; still the barrier opposed by national belief, prescriptive customs, and personal habits, is so

strong, that it has never been overcome without some commensurate power, civil or military. And I have taken more pains than might appear necessary, to show the difficulties encountered by the apostles; because if these difficulties were more justly appreciated, the consequence proved by their success would be more generally admitted. I have supposed nothing greater than they attempted; nothing greater than they achieved; and not in a single city, but over half the world; the same scheme which we at once declare to be impracticable as to our own age or country, was tried within the first century throughout the most civilized parts of the world then known, and succeeded; succeeded too by means which we are aware must now be ineffectual, unless they were supported as the apostles profess to have been supported; succeeded too in spite of opposition, not for want of it; for there is no proof that either Jews or heathens were less attached to the religion, the traditions, or the worship of their ancestors, than ourselves \*." P. 319.

In that chapter which treats of the *effects* of Christianity, as proving its divine authority, the following, perhaps, is the most striking passage:

"Christianity, on the other hand, by means of its accredited agents, is constantly making an aggressive movement against that indolence and indifference respecting all things not immediately present and visible, in which the minds of the generality are sure to repose when left to themselves. And the effect of this excitement is wonderfully powerful, notwithstanding the imperfect degree in which it necessarily acts from the nature of those who are the objects of its operation, and of those who are concerned in carrying it

\* "See Paley's *Horæ Paulinæ*, conclusion, p. 359."

\* "The cases of successful imposture or enthusiasm which sometimes astonish us, are no exception to this argument. Such persons as Swedenborg and Southcote do not introduce a new religion, but stand forward as interpreters of a religion before established on very different grounds; and because that is believed, they are listened to. If the religion were not already believed, these persons would gain no attention. The apostles raised Christianity out of nothing, and against every thing." P. 319.

on. We can form a judgment of its power, and of the dependance of mankind upon it, from the ignorance and barbarism which prevailed throughout Europe during that long and dark period when the Scriptures were virtually sealed up, and the priests deserted their duty of instruction, at least of useful and evangelical instruction. No sooner was the book of revelation again unlocked, and education promoted, and inquiry stimulated, and divine philosophy laid open to the people, than the faculties of mankind were sharpened, and their views enlarged, and a new order of things began which has changed the face of Protestant Europe. On the same extensive scale we still discern the effect of this energy, in the difference between those countries where religious instruction is effectually afforded, and the Scriptures actually understood, and those which possess these advantages in an inferior degree, or in no degree at all. If a map could trace the real influence of the Gospel, it would also delineate the proportion of intelligence and active virtue. The measure of spiritual ignorance and of spiritual knowledge, is also the measure of barbarism and of civilization, of mental stupidity or mental illumination." P. 410.

Having made such copious extracts from this interesting book, we shall hardly be expected to enter into critical discussion. We entertain an high opinion of Mr. Sumner's piety and talents; and we really think he has rendered good service to the Christian cause. We must remark, however, in conclusion, that the work before us contains some few sentences and expressions which are liable to objection. In the Sixth Chapter we read—"Mischief may have been done by false views and impressions of religion. But if the whole of this mischief could be brought before us, it would not amount to a thousandth part of that which has arisen from the want of any religion." This is a point which neither Mr. Sumner, nor his reviewers, can decide; but of this we are sure, that false views and impressions of religion have produced most tremendous evils, moral, spiritual, political and social; and that

no good purpose can be answered by lessening the force of this truth on the public mind. Again, in page 383, it is affirmed, that "No small portion of the difficulties which have always beset Christians, arises from the general discountenance which earnest piety and Christian circumspection meet with." This surely is not the fact in the present age. Mr. Sumner himself affords a decisive proof, that piety is not generally discountenanced. His piety and talents have attracted the notice of the wise and good, and have been the means of procuring splendid preferment for him. The world, indeed, is wicked; but the true Christian, God be praised, is not an object of ridicule and contempt.

We were also surprised to find, that so grave and sensible a writer as Mr. Sumner should quote Cecil's Remains as a book of authority; and still more, that he should recommend the passage he has produced "to the consideration of those who object to the employment of missionaries in countries yet uncivilized." These words are not sufficiently definite. There is no object in which we feel a deeper interest than the propagation of Christian truth; but the most zealous friends of Christianity may well "object to the employment of missionaries," who are not duly qualified and ordained; who subscribe to no creed, and are amenable to no authority. Before we approve or disapprove of the employment of missionaries, we must know who they are, and on what principles they act. This is a maxim of common sense as well as of religious wisdom. Earnestly do we wish that it were more justly appreciated by the whole community; and that every effort to propagate the Gospel were regulated, as far as possible, by the example and instructions of our blessed Saviour and his inspired Apostles.

*A Letter to the Marquis of Lansdowne, on the Policy of his proposed Bill relative to the Marriage of Dissenters; grounded on a View of the dangerous Inroads of Dissent, from Concessions already granted. With Notes. By a Member of the Church of England.* 8vo. pp. 95. Rivingtons, 1823.

THE Bill now pending in Parliament to enable Unitarians to solemnize marriage in their own meeting-houses, has excited unusual attention among the members of the Church. There is, indeed, in our opinion, much ground for serious alarm. We do not conceive that any sufficient reasons have been adduced for the measure which is now contemplated; and we are sure that if Lord Lansdowne's propositions were to pass in their present form, the consequences would be disastrous. It was not our intention to have touched upon this subject, until the Bill had been revised by the Committee; but a "Letter to the Marquis of Lansdowne" has appeared, which deserves immediate attention. This pamphlet is written in a spirit of affectionate attachment to the Church, and will be found to contain some facts, which in these days of spurious liberality ought not to be forgotten. The author complains in the early part of his letter, that there seems to be a disposition in the Legislature not only to remove the safeguards of the Church, but "even to give a preference to dissent."

"If a congregation is disturbed in the church, all the redress which the minister can obtain upon application to a magistrate, is, to have the offender put in the stocks for a short time\*, or fined a few

\* "I speak from what happened under my own eye. A Clergyman, on applying to a neighbouring Magistrate on an occasion similar to this, was informed, that

shillings. If the same thing happens to a dissenting congregation, the fine may be TWENTY POUNDS. If a Clergyman has occasion to do duty on a Sunday out of his own parish, the law requires him to pay DOUBLE TOLL at the turnpike-gate; if the dissenter passes through the same gate to his meeting-house, HE IS PERMITTED TO GO FREE†. If one of our national schoolmasters applies to the magistrates for exemption from serving in the militia, on the ground of his employment as teacher, his application is unsuccessful. If a dissenting schoolmaster claims the same privilege, HIS CLAIM IS ALLOWED, on the ground that he is a DISSENTING MINISTER, as their schoolmasters generally are‡. These are some of the many instances which might be adduced, to shew what a preference is now given to dissent, and that 'it is, in fact, encouraged to the prejudice of the Established Church.' " P. 15.

The author then proceeds to prove, from the recorded language of Dissenters, that many of them regard the Church with feelings of hostility. Some curious passages are here introduced from Rowland Hill's "Sale of Curates," one of the most vulgar and scurrilous productions of the fanatical press. The argument is then pursued in the following terms.

"Now, my Lord, imagine all the dissenting bodies acting together for the attainment of some great object, and suppose that object to be the downfall of the Church Establishment; is it likely, that with the feelings and opinions already described, they would not, if they had the power, press on to the attainment of their object, and subject the country to the same bloody scenes as were acted by the

the fine, or stocks, was the only punishment he could award; and he remarked, that the 'Church in the present state of the law was neglected, and the Dissenters favoured to her prejudice.'

\* "See CHRISTIAN REMEMBRANCER for April 1821, page 224."

† "What is here asserted, happened in the parish where I reside—I speak of the fact; and as the Magistrates are all honourable men, I am bound to believe, that they acted as the law directed them."

Presbyterians, Independents, and Round-heads?"

"And it is a fact, worthy to be noted by every friend of the Church, that, widely as the dissenting bodies differ from each other in religious belief, there is *one point* upon which they are *all agreed*; and that is, in hostility to the Church; witness the establishment of 'the RELIGIOUS LIBERTY SOCIETY.' That society is the representative of the whole dissenting interest in the kingdom. It is the agent and watchful guardian of *Presbyterians, Baptists, Independents, and Methodists*; and one of its avowed objects is, to obtain a repeal of every statute by which the Church is protected. I am aware that the Dissenters disclaim such intention. They pretend that their object will be answered, when they shall have secured the same civil privileges as those possessed by Churchmen. But, who that looks back upon the past history of either Protestant or Popish dissentients, will be weak enough to believe such assertions? *'Sic notus Ulysses?'*

"Did they not *both*, when they had the power, persecute the Protestant Established Church to her entire subversion? And after her ascendancy was happily re-established, and she consented, with her wonted mildness and charity, to the removal of those restrictions which their former violence had rendered necessary, how have they since acted? Have they shewn any gratitude or contentment for past favours? On the contrary, have not their demands increased with every increased indulgence? Is not the maxim 'Give, Give,' so kindly attributed to the Church by a Northern Reviewer†, much more applicable to them? And can any one doubt for a moment, who pays the least regard either to the nature of the thing, or to their own declarations, that they consider *nothing* granted so long as there remains *any thing* to grant?

*'Actum, inquit, NIHIL EST, nisi Pœno milite portas'*

*'Frangimus, et media vexillum pono suburra?'*

\* "Τινος ἐν ἑνικά ταῦτα λέγω; ἵνα εἰδῇτε, ὡ ἀνδρες Βαλῆφοροι, καὶ φρασῆσθε ὅτι ἡμεῖν ὅτε φιλαττομένοις ὑμῖν, ἐστὶ φοβερόν ὅτ' ἂν ὀλιγωρῆτε, τοῦτον, οἷον ἀν' ἡμῶς Βαλῆσθε."—DEMOSTH.

† "Edinburgh Review, No. 75, page 150."

‡ "Juvenal."

"Nothing satisfactory done, till with a Presbyterian force, they can break down the barriers of the Church, and raise the standard of dissent upon its ruins.

"Perhaps your Lordship may say, 'Give them what they ask, and they will be satisfied.' But how, in the nature of things, is this likely to be the case? Suppose them possessed of equal privileges with Churchmen, how may we expect they would use those privileges? How would they act upon any question in which the interests of the Church and those of Dissenters came in conflict? Having broken down the fences of the Establishment, and brought her to an equality with sectarism, would they not endeavour to obtain a share, at least, in her revenues? And deeming her (as they say she is) corrupt in doctrine, and superstitious in ceremonies, would they not plead scruples of conscience, and assert, as did their forefathers, that they should think it contrary to their duty to permit such a system of things any longer to remain? Your Lordship, I am persuaded, thinks the Dissenters of the present day incapable of such conduct, or you would not favour their cause by the sanction of your name, and the exertion of your great talents. You are not, perhaps, aware of the assumed importance with which they now act. They look upon the people in our parishes who have not the *happiness to be guided by them*, as almost in a state of *beathenism*\*. They honour the Clergy

\* "There is not, I believe, any town or city in England where the labours of the Clergy, for the welfare and happiness of their people, have been more zealous or successful than those of the Clergy in YORK. From the amiable and exemplary Archbishop, at their head, down through all the different orders, this may be truly said: and yet, notwithstanding these exemplary and useful labours, the Independents had the *modesty* to proclaim to the world, in one of their periodical prints, that there was no city in England where so little had been done for Christ as in York; and they, in consequence, appealed to the liberality of their friends and the religious public, to contribute towards the expence of erecting a large new Independent Chapel, which might be the means of bestowing the benefits of the Gospel upon the inhabitants of that benighted city. This appeal, unhandsome and un-

with the courteous appellation of 'dumb dogs,' 'wolves in sheep's clothing,' and 'blind leaders of the blind\*.' They divide the country into sections and districts, with a view, as they say, to bestow upon the benighted inhabitants the benefits of the Gospel. They assume all the marks of an established Clergy; erect meeting-houses and Sunday schools in our parishes, where none are wanted; and make use of every art to decoy the people into them: they bury, and administer the sacraments of baptism and the Lord's supper; and carry themselves with such loftiness and disdain towards the parochial Clergy, and especially towards those who endeavour to guard their people from the influence of their doctrines, that we can easily see *what sort of treatment the Clergy may expect*, whenever the sects shall possess the power to carry their designs fully into execution." P. 41.

"In order that the attack in parliament might be made with the greater probability of success, much time had been spent, and much pains taken, to render the Church and her Clergy odious to the people. Such of the public prints as would lend themselves to so unworthy a purpose, and numbers did so lend themselves†)

true as it was, completely succeeded; they have now erected a chapel, and put into it a preacher, who, according to the *enlarged and charitable* notions of his supporters, is to do *more for Christ* than has hitherto been done by the laborious exertions of the Diocesan and District Committees for the Promotion of *Christian Knowledge*, and National Schools; by the ministrations of the Grahams and Richardsons, and all the rest of the parochial Clergy put together.

"I trust, however, that the good people of York are too well taught in the doctrines and discipline of the Established Church, and too much upon their guard against the dangerous errors of the Independents, to be induced to leave the wholesome instructions of their parochial Clergy, for the turgid declamation and fierce verbosity of Lendal Chapel."

\* "The very same epithets were given to the Clergy by the Presbyterians in 1637.—See Hume's History, Vol. VI. page 308."

† "Since writing the above, I find the able Editor of the QUARTERLY REVIEW has noticed this subject in the following words:—'*MORE THAN ELEVEN MILLIONS OF NEWSPAPERS are annually circu-*

lated among us. And, at least, two thirds of the number, aim at the destruction of those principles, which our forefathers held sacred, and upon which public prosperity and private happiness are founded. Whatever difference may exist among these papers, on other points, they agree in their enmity to religion, and their hostility to the Establishment, which our forefathers in their wisdom and piety, instituted for its maintenance and preservation.'—July, 1823, page 523."

"The revenues of the Church, too, were exaggerated in the most shameless manner; statements the most improbable were put forth, and with a degree of confidence that, at first, staggered the minds of the most thoughtful and reflective. A leading paper of opposition§, which was

lating the most impudent falsehoods against both. *The Bishops and dignified Clergy were represented as base hirelings and time servers, as intent only upon their own aggrandizement, and as possessing no moral fitness for their situations*; as wallowing in wealth wrung from the distresses of the people; as 'waging a ceaseless strife with those whom they ought to comfort, to cherish, and to teach'; nay, as beetles and vermin creeping about in the holes and crevices of the Church, and as certainly working her ruin."

"Our bench never contained so few men distinguished for learning or gravity, as at this moment; and never was there so much dissipation and neglect of duty in the clergy generally." Morning Chronicle for Sept. 1822.—"The Bishops never oppose the Minister but when he wishes to do an act of justice." Eclectic Review."

† "Edinburgh Review, No. 74, page 367."

‡ "Sunday Times."

"In the midst of these torrents of slander and abuse heaped upon the Clergy by the Jacobinical Prints, there is one newspaper, I am happy to say, THE JOHN BULL, which has made a firm and powerful resistance to all their violence, and had it not been for such resistance, they would have produced much more mischief than they have hitherto been able to do."

§ "The Morning Chronicle. — This paper since it changed its Editor, seems given up to the circulation of every thing that is injurious to morals and religion, and especially the *Established Religion of the Country.*"

P p

followed by all the inferior fry of opposition papers\*, described the income of the Church as amounting to the enormous sum of seven millions six hundred thousand pounds, a sum more than five times the real income of the Church, according to the calculation of BISHOP WATSON. And, as this Prelate was no way prejudiced in favour of the Establishment, but, on the contrary, was very friendly to the Dissenters, and is by them frequently appealed to as very high authority on Church matters, I hope, I may be excused, for quoting at length his Lordship's opinion on this subject.

"The revenue of the Church of England," says the Bishop, "is not, I think, well understood in general, at least, I have met with a great many very sensible men of all professions and ranks, who did not understand it. They have expressed a surprise bordering on disbelief, when I have ventured to assure them, that the whole income of the Church, including Bishoprics, Deans and Chapters, Rectories, Vicarages, Dignities and Benefices of all kinds, and even the two Universities and their respective Colleges, (which, being lay Corporations, ought not to be taken into the account) did not amount, upon the most liberal calculation, to ONE MILLION, FIVE HUNDRED THOUSAND POUNDS; and that, if we had no Bishops to inspect the Church, no Deaneries, Prebends, or Canonries, to stimulate the Clergy in literary attainments, no Universities; no Colleges, (which, with all their faults, are the best seminaries of education in Europe) to instruct our youth; nothing but parochial

Clergy, and all these to be provided for by an equal partition (notwithstanding the great inequality of their merits) of the present ecclesiastical revenues, there would not be, (estimating the number of Clergy at ten thousand,) one hundred and fifty pounds per annum for each individual! Had the adversaries of our Church paid any regard to truth or candour, they would have been deterred by so high an authority as DR. WATSON, from uttering the numerous slanders in which they have indulged. They had, however, a purpose to serve; and with a view to effect that purpose, they made use of every means, however dishonourable, which they thought likely to contribute to their success.

"The Edinburgh Review, with its wonted accuracy, informs\* us, that '*Pluralities and non-residence in the Church of England, are carried to a degree of extravagance beyond what was ever known in the Church of Rome*.'—In Parliament, Mr. Hume is reported to have said, '*It is a curious fact, that during the sway of the Popish Religion, (in this country) NO MAN WAS PERMITTED TO HOLD A BENEFICE, WHO DID NOT PERFORM THE DUTIES ON THE SPOT; and that it was left to the Reformation, (which was said to have established religion in its purity,) to entitle a man to a large income for the cure of souls, in a district which he never visits*.'—Now to me it appears quite impossible, that either the Reviewer or the Member of Parliament, could be so utterly ignorant of the history of this country, as not to know, that both these assertions are entirely without foundation. Let them consult any history whatever of the times referred to, and they will find it so far from being true, that under the sway of the Romish Church, no individual was permitted to hold a living, who did not do the duties on the spot; that numerous Italians and other foreigners were allowed to hold dignities and benefices in England, who never once set their feet in this country. Strype mentions several, who, at so late a period as Mary's reign, when these abuses were in some measure corrected, held five or six in as many different counties†. And in former reigns, when the system of pluralities was carried to its utmost extent,

\* "*Cobbett's Register, the Sunday Times, the York Herald, and the Radical apers in Liverpool, Leeds, Durham, Manchester, &c. The Edinburgh Review, also, is guilty of the same unfair and false statements; 'when to all this, says the Editor, (No. 74, page 364,) we add the exorbitant wealth, the political functions, and connexions of the Church; ITS PLURALITIES AND NON-RESIDENCE IN A DEGREE UNKNOWN TO THE ROMISH SCHEME; the unequal distribution of its endowments, exhibited in the poverty of the labourer, and the luxury of the sinecurist; we shall probably see reason to hold, that its approach towards the Church of Rome, is far too close to justify that repugnance with which it regards the parent Establishment.*"

\* "No. 74, page 364."

† "See also Gilpin's Lives of the Reformers, Vol. II, page 162."



instances of far greater enormity are to be found. A list of some of these pluralities is now before me, from which I beg to make two extracts, as a set off against the assertions of these two gentlemen:—*‘Henry Sampson held SIX BENEFICES in so many several dioceses of the Province’—‘Bogo de Clare held THIRTEEN BENEFICES WITH CURE OF SOULS, IN THE PROVINCE OF CANTERBURY, BESIDES SEVERAL PREBENDS: BUT ALL THIS WAS INCONSIDERABLE TO WHAT HE HELD IN THE PROVINCE OF YORK.’* So much, then, for the accuracy of the Reviewer’s assertions, and the truth of Mr. Hume’s *‘curious fact.’* And, because the Clergy, in the midst of all this hostility and menace, deemed it proper to petition Parliament against the threatened invasion of their rights;—they were severely lectured for their presumption, and held up to public obloquy, as having impertinently interfered in matters, which lay entirely beyond the line of their province\*. But, can it justly be said, that the Clergy have no concern in propositions, which aim directly at the spoliation of the Church? As well might it be said, that the *Corporation of York*, for instance, would be guilty of impertinent interference in petitioning Parliament against a measure, which had directly for its object the confiscation of their property. Nor would one have thought, that persons of *liberal* principles† could have felt the least objection to a temperate exercise of that privilege, (the right of petition) which they *profess* to guard with their utmost vigilance, and to hold in the most solemn veneration: One would have supposed, that, when they themselves thought it not inconsistent with their duty to present petitions from such men as HUNT and CARLILE; men convicted of *sedition and blasphemy*; they would be the last persons to object to petitions coming from any quarter whatever. But the petition in question was from the Clergy; and the Clergy are not men, *they are wretches† worthy of no consideration; undeserving of the rights of citizens; to be*

*put after BLASPHEMERS and INFIDELS: their order is execrated: ‘Hic niger est, Hunc tu Romane caveto.’* And who, my Lord, does not see, in this fierce and incessant attack upon the Church and her Clergy, the same course adopted as that, which formerly led to her subversion? In the present times, *the rights of the Clergy are attempted to be taken away:—themselves are insulted; their characters scandalized; and the revenues of the Church threatened with confiscation.\** What was

\* “The propositions lately submitted to parliament, by MR. HUME, relative to the property of the Church in Ireland, are of a nature so very similar to the resolutions passed by the House of Commons in the beginning of that revolution which overturned the Church, and shed the blood of one of the best of Kings, that I am induced to put down a few of the most striking, and leave it to the reader to say, whether the propositions of the Revolutionary Parliament and those of Mr. Hume were not all intended to answer the same end.”

“*Revolutionary Parliament.*—‘Whereas the government of the Church of England, by Archbishops and Bishops, and their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, &c. hath been found, by long experience, a great impediment to the perfect reformation and growth of religion, and very prejudicial to the state and government of this kingdom;—resolved that the same be taken away.’

“*Mr. Hume.*—‘Whereas the miseries and tumults with which Ireland has long been afflicted, arise chiefly from the indolence, extravagance, and neglect of the Clergy, and especially of the dignified Clergy, proposed, that all Deans and Chapters, Bishops and Archbishops, (except five) be taken away.’

“*Revolutionary Parliament.*—‘Resolved, that the lands, fines, rents, and profits, of all Archbishops, Bishops, Deans, Deans and Chapters, &c. be forfeited to the state.’

“*Mr. Hume.*—‘Resolved, that the property of the Church, at present in the possession of Bishops, Deans and Chapters, &c. is public property, under the control of parliament, and at the disposal of the legislature, for such purposes as parliament thinks proper.’

“*Revolutionary Parliament.*—‘Resolved, that a certain sum be issued to Commissioners to be appointed for that

\* “See Mr. Hume’s speech on the subject of the Established Church.”

† “Such as Mr. Western, Mr. Hume, and the late Mr. Ricardo.”

† “See Rowland Hill’s *‘Sale of Cures,’* the *Morning Chronicle*, the *Sunday Times*, and all the Radical Newspapers published in 1822, and the beginning of the year 1823.”

done by the *Presbyterians* about one hundred and eighty years ago? The historian

purpose, out of the treasury of the state, for the purpose of supporting a sufficient number of *PREACHING MINISTERS*, and for the due support of the Church.'

"Mr. Hume 'Proposed, that the income arising from the property of Bishops, Deans and Chapters, &c. do go to form a public fund; that the money also arising from the sale of tithes be put into the same fund; and that a committee be appointed to manage the same, who shall not be empowered to make any issues from it but to such as are *WORKING CLERGY*.'

"The Revolutionary Parliament also professed to remunerate some of the Bishops whom they thus despoiled of their property; and the following is a specimen of their remunerating spirit:—'Resolved, that the Archbishop of York have £100 per annum for his life!'

"Mr. Hume also proposed, 'to permit the present possessors of Church property to hold their preferments for life, after which, the property to be confiscated.'

"Such is the substance of Mr. Hume's resolutions, as explained by himself in the House of Commons, on the question of the Church Establishment in Ireland."

"They are of a nature to excite alarm in the mind of every well-wisher to the constitution in Church and State, especially when it is considered, that notwithstanding their striking similarity to those of the Revolutionary Parliament, they were supported by no fewer than seventy-two members. But with what feelings were they viewed by Dissenters? Turn to the *Eclectic Review* for October, 1823, which notices them in the following words:—

"Mr. Hume and the Edinburgh Reviewers have come down with an impeachment of the Church of England for high crimes and misdemeanours, including charges of embezzlement and extortion, and humbly praying for a Parliamentary investigation."—and then remarks, "Mr. Hume with his figures, really is not like a ghost that will yield to holy water, nor a polemic that can be extinguished by authorities, &c.; not Mr. Peel, with all his constituents, can do any thing more than out-vote him; and, month after month, the northern Hydra breathes forth more facts, and figures and facetiousness, than the Rev. Mr. Phillpotts\* can any wise dispose

shall speak":—"In 1640, a resolution was passed in the House of Commons, prohibiting all Clergymen the exercise of any civil office; and in the same year, a Committee was formed in the same house, to act as a *Court of Inquisition upon the Clergy*, and was commonly denominated the *Committee of Scandalous Ministers*. The politicians among the Commons (says the historian) were apprized of the great importance of the pulpit, for guiding the people: the bigots were enraged against the *Prelatical Clergy*, and both of them knew, that no established government could be overthrown, by strictly observing the rules of justice, equity, and clemency. The proceedings, therefore, of this famous Committee, were cruel, and arbitrary, and made great havoc both on the Church and the Universities: they began WITH HARASSING, IMPRISONING, AND MOLESTING THE CLERGY, AND ENDED WITH SEQUESTERING AND REJECTING THEM. In order to join contumely with cruelty, they gave the sufferers the epithet of SCANDALOUS, and endeavoured to render them as ODISSEUS, AS THEY WERE MISERABLE." P. 48.

For what purpose, it is asked, do the Unitarians desire this measure to be passed? Is it that by the omission of the whole, or certain parts of the marriage service, they may be relieved from scruples of conscience?

"This is the alleged reason; but, if so, if they really seek to be relieved from scruples of conscience, why is it that these scruples were not made matter of complaint before? Why did the reigns of

of." Is not this, in effect, saying, that Mr. Peel and Dr. Phillpotts, two of the ablest defenders of the Church, together with the united learning and talents of the whole University of Oxford, can neither confute the arguments, nor disprove the assertions of Mr. Hume and the Edinburgh Reviewer? or could this Sectarian Reviewer have expressed his approbation of the measures and conduct of Mr. Hume in stronger terms, or have evinced a clearer proof of the readiness with which Dissenters will co-operate with any party in attempts to overturn the Established Church?"

\* "See Clarendon, Vol. 1, page 237, and 199. Hume, Vol. 6, page 387."

\* "Meaning Dr. Phillpotts."

George the Second and George the Third pass away without leaving any record of this supposed grievance? Why did the fathers and grandfathers of the present Unitarians submit to be married by the existing laws, without a murmur? Or if they felt the scruples now complained of, why did they not state their grievances, and petition for relief? FOR THE VERY BEST OF ALL REASONS; BECAUSE THEY NEVER FELT ANY."

"Nor should we have been annoyed with the grumbings and protestations of their descendants, had not the Legislature, with a facility ever to be deplored, consented to repeal the statute against blasphemy. Encouraged and emboldened by that repeal, they immediately fell to work to find out new grievances: and at length came forward with a complaint, that their forefathers had been asleep, as to their real interests, for more than half a century; but that, as for themselves, they had determined to be awake; and upon looking about, had discovered that the marriage service of the Church imposes upon them a form of words, with which the tenderness of their conscience will not permit them to comply; and they, therefore, beg to be excused from compliance with that service. The first notice that we have of these scruples breaking out into any thing like a formal complaint, was in the case of one FEARON, who, on presenting himself to be married, put into the hands of the officiating minister, what he called his protest against the doctrines contained in the service.—This was soon followed by a similar protest from a Unitarian preacher, named DILLON, whose conduct, on the occasion of his own marriage, was marked with a degree of rudeness and insult to the minister, the church and its services, which ought to have consigned him to the hands of a constable; to teach him that, at least, brawling in the Church can still be punished in some small degree, even if BLASPHEMY CANNOT. Mr. Dillon's account of his own conduct is to the following effect; and I insert it for the sake of a few remarks, which I wish to make upon it. When he entered the Church, he informs us, he delivered his protest, signed by his intended wife and himself, to the Clergyman, which was received with a request that no farther interruption might be given. When they came to the part in which Mr. D. was bid to repeat these words—'In the name of the Father, and of the Son, and of the Holy Ghost,' he paused; and told the minister, that disbe-

lieving in the doctrine of the Trinity, he could not conscientiously repeat the words; upon which a debate ensued; and Mr. D. says, 'I then appealed to the Clergyman, as a man of religion, and standing in what he thought a sacred place, whether he ought to call upon us to join in WHAT TO US WAS FALSEHOOD OR BLASPHEMY? At length,' he continues, 'finding all resistance vain, I spoke to the following effect: In the name of the Father, and (BUT NOT PROTESTING AGAINST IT) of the Son, and (BUT NOT PROTESTING AGAINST IT) of the Holy Ghost,—and thus got married. And when the Clergyman repeated the same words from the altar, we are told, that the whole Unitarian party turned away in disgust. This account, disgraceful as it is to the person whose conduct it records, was published, to serve as a model on which all other Unitarians might form their own, when they appeared in our Churches to be married."

"But will any man of sense or feeling believe that such conduct as this could proceed from any thing like tenderness of conscience? I always thought, that persons of a highly conscientious feeling were wont to respect the same feelings in others. Would a British officer, for instance, possessing a high sense of honour, (as I believe all British officers do) endeavour by every means in his power, to induce another officer to commit a breach of honour? Or, would a person possessing a nice sense of the rights of conscience, try by argument and entreaty, by threats and intimidations, to force another to do that which, he knew at the time, he was solemnly pledged not to do? I think not.—But this did Mr. Dillon to the officiating Clergyman. He endeavoured to force the Clergyman to marry him contrary to the Service, which he had solemnly, at his ordination, engaged to observe; and because he could not succeed, he insulted the Minister, the Church, and the Service; calling the Altar idolatrous, and the Service blasphemy."

"Not scruples of conscience, therefore, but some other motive, must have induced the Unitarians to put forward Mr. Dillon, to act in the way here described,—and, I am much mistaken, if the following was not their real motive. The Unitarians, presuming upon the easy and compliant disposition of the Legislature, recently experienced in the repeal of the statute already mentioned,\* and having no just

\* "The statute against blasphemy."

grounds on which to ask the exemption in question, determined to make the solemnization of their marriages such a scene of altercation and tumult, as might, by shocking every feeling of piety in Churchmen, induce parliament to accede to their request, as the best means of putting a stop to scenes, at once so tumultuous and disgraceful. And in strict accordance with this design, the Edinburgh Reviewer treated the subject. He affected to feel vast respect for the Church of England, lamented the shocking and tumultuous scenes by which she had been disgraced; and, as the best mode of consulting her dignity and perpetuity, and, at the same time, of satisfying the wishes of the Dissenters, recommended a ready compliance with their demands. The remedy which he proposes for the safety of the Church is, in his own words, 'The diminution of needless hostility; a display of good humour, liberality and condescension; and an habit of giving way in trifles, in order to preserve essentials.'—Edinburgh Review, No. 69.—Had this writer been able to offer any solid argument in favour of the scheme of his Unitarian friends, he would never have committed such an act of violence upon his nature, as to become the advocate of the Church of England, but in utter destitution of every reasonable ground of argument, he finds it convenient, Proteus like\*, to assume a new character, and in that character, to offer our Established Church (if she would take it) the benefit of his friendly counsel." P. 62.

Most cordially do we agree in the sentiments expressed in a subsequent passage of this Letter.

"Every new act of concession only begets a new demand; every recent boon is made the ground for asking another:—Thus the repeal of the act against blasphemy, was the motive with the Unitarians for seeking an exemption from the marriage ceremony—and their petition to Parliament was actually founded upon that repeal. In the same way, let the present Bill be passed, and they will then come forward with a petition, thanking you,

\* "*Fiet enim subito sus horridus, utraque tigris.*

*Squamosusque draco, et fulva cervice laena.*

VIRG. GEOR."

perhaps, for what you have already done; but, at the same time, assuring your Right Honourable House, that your past favours are incomplete, unless you also repeal the Test and Corporation Acts; and admit them to all the rights and privileges enjoyed by members of the Establishment: i. e. unless you consent tamely and quietly to the subversion of the Established religion. This, as we have already shewn, is their ultimate object, and unless you are prepared to grant this, you must make up your minds immediately to stop, ere you shall have advanced to a point, from which all attempts at retreat will be ineffectual." P. 73.

This pamphlet must at least be considered as an useful and seasonable publication; although, perhaps, the writer has not done full justice to his own sentiments. His notes are too long and numerous, and not in all cases perfectly judicious. Nor do we think that he is always fortunate in the selection of authorities. Neither the British Review nor the Velvet Cushion seem well adapted to his purpose. Many good sentiments and sound positions may indeed be found in both; and the passage quoted from the former, in page 47, is certainly of this description. But the general tendency of these works is of such a nature, that they can never be admitted as authority on the side of the Church. We have not forgotten some articles in the British Review, which contained quite as much calumny and defamation, quite as much bitterness against the sounder portion of the Clergy, as any which have been more recently imported from the North.

With these exceptions, which do not affect the validity of a single argument, we may safely recommend this letter to the attention of our readers. The subject, indeed, is one, which must be regarded with an anxious eye by every sincere friend of the Church of England. We lament that the Bill has been committed, because we fear that

it will be extremely difficult, if not impossible, so to guard and limit its operation, as to prevent Dissenters of every description from adapting it to their own use. Nor is this the only ground of apprehension. The success of this Bill, however modified and restrained, would be a signal for similar attempts. The whole body of Dissenters would be encouraged to approach Parliament from year to year, assuming an higher tone, and demanding larger concessions. We confidently hope, however, that the wisdom of the Legislature, and the firmness and vigilance of the Episcopal Bench, will be conspicuous on this occasion; and that the Church will still be protected from this, and similar encroachments, which are only intended as a prelude to her destruction.

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*The Book of the Church. By Robert Southey, Esq. LL.D. Poet Laureate, Honorary Member of the Royal Spanish Academy, of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Cymmrodorion, of the Massachusetts Historical Society, of the American Antiquarian Society, of the Royal Irish Academy, of the Bristol Philosophical and Literary Society, &c. In Two Volumes. 8vo. 11. 4s. Murray. 1824.*

(Concluded.)

WE are now to accompany Mr. Southey in his delineation of the most eventful times of the English Church. We shall see her purified "through much tribulation," gradually and considerably laying aside the errors and vanities of popery, and taking her station at the head and in the front of the reformed platform. It is a common objec-

tion in the mouth of her adversaries, that the reformation of the English Church was occasioned by the violent passions, and sordid cupidity, of princes and powerful men, and not by the energy of a purifying principle within herself. Every reader of English history is aware, that such a principle was actually existing, and in operation, long before the era of Henry the Eighth. The leaven was infused into the mass, and was constantly, though almost imperceptibly, at work, from the days of Wicliffe, Sautre and Thorpe; and it ought never to be forgotten, that the earliest enemies of the papal system, the first maintainers of the authority and sufficiency of Scripture, were clergymen of the English Church.

The spirit of inquiry and independent judgment which had taken such firm root in this country, as to make it expedient, for the maintenance of the Romish religion, that all civil officers should take an oath to do their utmost to destroy Lollardry, was, for a time, oppressed and smothered by the power of the dominant belief; but it was never extinguished. The cruelties which were exercised by the rulers of the Church were sufficient to excite in the people a just suspicion of the system which they were intended to uphold; and the wealth of the establishment became an object of cupidity to the government. It is surely rather a topic of commendation than of reproof, that those pious men, who conducted the reformation of our Church, were wise and sagacious enough to take advantage of the secular policy of an ambitious, intemperate monarch, and to convert the evil passions of men to the ends of God's honour, and to the purification of the national faith.

The martyrdoms of Bilney and Bainham, men who suffered when the fire of persecution was blown



into unusual fierceness, by the suspicion of an approaching change, are related by Mr. Southey with much feeling and eloquence. The following character of Sir Thomas More, deserves to be given at length.

"Sir Thomas More is represented, by the Protestant Martyrologists, as a cruel persecutor; by Catholics, as a blessed martyr. Like some of his contemporaries, he was both. But the character of this illustrious man deserves a fairer estimate than has been given it, either by his adorers or his enemies. It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgment which we pass upon men must be qualified by considerations of age, country, situation, and other incidental circumstances; and it will then be found, that he who is most charitable in his judgment, is generally the least unjust. Sir Thomas More would, in any age of the world, have ranked among the wisest and best of men. One generation earlier, he would have appeared as a precursor of the Reformation, and perhaps have delayed it by procuring the correction of grosser abuses, and thereby rendering its necessity less urgent. One generation later, and his natural place would have been in Elizabeth's Council, among the pillars of the state, and the founders of the Church of England. But the circumstances wherein he was placed, were peculiarly unpropitious to his disposition, his happiness, and even his character in after times. His high station (for he had been made Chancellor upon Wolsey's disgrace,) compelled him to take an active part in public affairs; in forwarding the work of persecution, he believed that he was discharging not only a legal, but a religious, duty: and it is but too certain, that he performed it with activity and zeal. 'The Lord forgive Sir Thomas More,' were among the last words which Bainham uttered amid the flames. The Protestants who, by his orders, and some of them actually in his sight, were flogged and racked, to make them declare with whom they were connected, and where was the secret deposit of their forbidden books, imputed the cruelty of the laws to his personal inhumanity. In this they were as unjust to him, as he was in imputing moral criminality to them; for he was one of those unworldly dispositions which are ever more willing to endure evil than

to inflict it. It is because this was so certainly his temper and his principle, that his decided intolerance has left a stain upon his memory: what in his contemporaries was only consistent with themselves and with the times, appearing monstrous in him, who in other points was advanced so far beyond his age. But by this very superiority it may partly be explained. He perceived, in some of the crude and perilous opinions which were now promulgated, consequences to which the Reformers, in the ardour and impatience of their sincerity, were blind: he saw that they tended to the subversion, not of existing institutions alone, but of civil society itself: the atrocious frenzy of the Anabaptists in Germany, confirmed him in this apprehension; and the possibility of re-edifying the Church upon its old foundations, and giving it a moral strength which should resist all danger, entered not into his mind, because he was contented with it as it stood, and in the strength of his attachment to its better principles, loved some of its errors and excused others. Herein he was unlike his friend Erasmus, whom he resembled equally in extent of erudition and in sportiveness of wit. But More was characteristically devout: the imaginative part of Catholicism had its full effect upon him; its splendid ceremonials, its magnificent edifices, its alliance with music, painting, and sculpture, (the latter arts then rapidly advancing to their highest point of excellence,) its observances, so skillfully interwoven with the business, the festivities, and the ordinary economy of life, ..... in these things he delighted, ..... and all these the Reformers were for sweeping away. But the impelling motive for his conduct was, his assent to the tenet, that belief in the doctrines of the Church was essential to salvation. For upon that tenet, whether it be held by Papist or Protestant, toleration becomes, what it has so often been called, ... soul-murder: persecution is, in the strictest sense, a duty; and it is an act of religious charity to burn heretics alive, for the purpose of deterring others from damnation. The tenet is proved to be false by its intolerable consequences, ... and no stronger example can be given of its injurious effect upon the heart, than that it should have made Sir Thomas More a persecutor." Vol. II. P. 24.

The dissolution of the religious houses was advised by Cranmer, as



a measure necessary to the stability of the Reformation; but he advised that out of their revenues bishoprics should be founded, so that the compass of the existing dioceses might be reduced; and to every cathedral he would have annexed a divinity college for the diocese.

Mr. Southey suggests that reformed convents, for single women, or as seats of literature and religious retirement, would have been a great blessing to the country. The Church had then a deplorable specimen of the way in which she may expect to be treated, whensoever the secular power shall take into its own hands the business of reformation: purification of doctrine is the quail-pipe, by which worldlings are lured into the work of sacrilegious spoliation.

The abuses of monastic establishments were indeed enormous; and not any of those abuses was more injurious to the Church, than the system of appropriations, as it was made a source of revenue, without any respect to the spiritual duties of the parochial charge. But a surer method could not have been taken, of perpetuating the evils of that system, and at the same time of doing away its only advantage, than the transferring of impropriations (or appropriations) to powerful laymen. William Thomas declared that there were discovered amongst the friars, monks, and nuns, "not seven, but more than seven hundred thousand deadly sins." He has himself given a pretty large catalogue; but it is obvious that the grossest exaggeration was practised by their accusers, and encouraged by the King's friends. One pleasing exception deserves to be remembered; that of Wolstrobe—"in behalf of which," says honest Strype, "one Gifford, a visitor, writ after this manner: The governor thereof is a very good husband for the house, and well beloved of all the inhabitants thereunto

adjoining: a right honest man; having right religious persons, being priests of right good conversation and living; having such qualities of virtue as we have not found the like in no place. For there is not one religious person there, but that he can and doth use, either embrothering, writing books with very fair hand, making their own garments, carving, painting, or grafting. The house without any slander or ill fame; and standing in a wet ground, very solitary; keeping such hospitality, that except singular good provision, it could not be maintained with half so much land more as they may spend. Such a number of the poor inhabitants nigh thereunto daily relieved, that we have not seen the like, having no more lands than they have."

One of the most lamentable results of the destruction of the monasteries, was the dispersion and loss of their libraries.

"The destruction of manuscripts was such, that Bale, who hated the monasteries, groaned over it as a shame and reproach to the nation. Addressing King Edward upon the subject, he says, 'I judge this to be true, and utter it with heaviness, that neither the Britons, under the Romans and Saxons, nor yet the English people, under the Danes and Normans, had ever such damage of their learned monuments, as we have seen in our times. Our posterity may well curse this wicked fact of our age, this unreasonable spoil of England's most noble antiquities.' 'As brokers in Long-lane,' says Fuller, 'when they buy an old suit, buy the linings together with the outside; so it was conceived meet, that such as purchased the buildings of monasteries, should in the same grant have the libraries (the stuffing thereof) conveyed unto them: and these ignorant owners, so long as they might keep a *Lieger-book*, or *Terrier*, by direction thereof to find such straggling acres as belonged to them, they cared not to preserve any other monuments.' They were sold to grocers and chandlers; whole ship-loads were sent abroad to the bookbinders, that the vellum or parchment might be cut up in their

trade. Covers were torn off for their brass bosses and clasps; and their contents served the ignorant and careless for waste paper. In this manner English history sustained irreparable losses, and it is more than probable that some of the works of the ancients perished in the indiscriminate and extensive destruction." Vol. II. p. 125.

The following incident in the life of Edward the Sixth, gives us a high idea of the piety and humility of that excellent Prince.

"Ridley had preached before him, and with that faithfulness which his preachers were encouraged to use, dwelt upon the pitiable condition of the poor, and the duty of those who were in authority to provide effectual means for their relief. As soon as the service was over, the King sent him a message, desiring him not to depart till he had spoken with him: and calling for him into a gallery where no other person was present, made him there sit down, and be covered, and gave him hearty thanks for his sermon and his exhortation concerning the poor. 'My Lord,' said he, 'ye willed such as are in authority to be careful thereof, and to devise some good order for their relief; wherein I think you mean me, for I am in highest place, and therefore am the first that must make answer unto God for my negligence, if I should not be careful therein.' Declaring then that he was before all things most willing to travail that way, he asked Ridley to direct him as to what measures might best be taken. Ridley, though well acquainted with the King's virtuous disposition, was nevertheless surprised, as well as affected, by the earnestness and sincere desire of doing his duty, which he now expressed. He advised him to direct letters to the Lord Mayor, requiring him, with such assistants as he should think meet, to consult upon the matter. Edward would not let him depart till the letter was written, and then charged him to deliver it himself, and signify his special request and express commandment, that no time might be lost in proposing what was convenient, and apprising him of their proceedings. The work was zealously undertaken, Ridley himself engaging in it; and the result was, that, by their advice, he founded Christ's Hospital, for the education of poor children; St. Thomas's and St. Bartholomew's, for the relief of the sick; and

Bridewell, for the correction and amendment of the vagabond and lewd; provision also being made, that the decayed house-keeper should receive weekly parochial relief. The King endowed these hospitals, and moreover granted a license, that they might take in mortmain lands, to the yearly value of 400 marks, fixing that sum himself, and inserting it with his own hand when he signed the patent, at a time when he had scarcely strength to guide the pen. 'Lord God,' said he, 'I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name!' That innocent and most exemplary life was drawing rapidly to its close, and in a few days he rendered up his spirit to his Creator, praying God to defend the realm from Papistry." Vol. II. p. 138.

We cannot avoid remarking by the way, that one mark of the present work's having been somewhat hastily composed, is an occasional inconsistency in the orthography of proper names. For instance, in Chapter xii. the running title is "Anne Askew;" but in Chapter xiii. she is called "Anne Ascue." We doubt whether any Englishman in the reign of Edward VI. held opinions which can with strict propriety be called "Socinian." (p. 137.)

Amongst the martyrs who suffered in the reign of Mary, Ridley and Latimer stand conspicuous in Mr. Southey's pages. He repeats the well known story of Gardiner's cruelty.

"On the day when Ridley and Latimer suffered at Oxford, the Duke of Norfolk dined with Gardiner, and the dinner was delayed some hours till the Bishop's servant arrived from Oxford post-haste, with tidings that he had seen fire set to them. Gardiner went exultingly to the Duke with the news, and said, Now let us go to dinner! Before he rose from table he was stricken with a painful disease; and being carried to his bed, lay there in intolerable torment fifteen days. His faculties remained unimpaired, for when the Bishop of Chichester spoke to him of free justification through the merits of our Saviour, he exclaimed, 'What, my Lord, will you open that gap? To me, and such as are in my case, you may speak it; but open

this window to the people, and farewell altogether !' Some of his last words were, 'I have sinned with Peter, but I have not wept with Peter.' The Romanists say that he died in sentiments of great repentance ;—no man had more to repent of, nor has any man left a name more deservedly odious in English history." P. 209.

Now if Mr. Southey had looked into Strype, he would have found, that the old Duke of Norfolk, (who was the person spoken of,) was buried October 2, 1554; and that Latimer and Ridley were burnt, October 16, 1555; and further, that Gardiner died not fifteen days afterwards, but twenty-eight days, viz. on the 13th of November. If Mr. Southey thought it right to adopt a controverted story, he should have given his reasons for doing so.

The following observations are made upon the death of Cranmer :

"Of all the martyrdoms during this great persecution, this was in all its circumstances the most injurious to the Roman cause. It was a manifestation of inveterate and deadly malice toward one who had borne his elevation with almost unexampled meekness. It effectually disproved the argument on which the Romanists rested, that the constancy of our martyrs proceeded not from confidence in their faith, and the strength which they derived therefrom; but from vain glory, the pride of consistency, and the shame of retracting what they had so long professed. Such deceitful reasoning could have no place here: Cranmer had retracted; and the sincerity of his contrition for that sin was too plain to be denied, too public to be concealed, too memorable ever to be forgotten. The agony of his repentance had been seen by thousands; and tens of thousands had witnessed how, when that agony was past, he stood calm and immovable amid the flames; a patient and willing holocaust; triumphant, not even his persecutors alone, but over himself, over the mind as well as the body, over fear, and weakness, and death.

"The persecution continued with unabating rigour during the whole of this abominable reign; and the consequence was, that as the havoc which had been committed under pretext of the Reformation, made the people rejoice in the

re-establishment of Popery. Popery was by these cruelties rendered an object of horror and hatred to the nation. Persons, whom neither books nor sermons would have reached, were converted to the Protestant faith by the constancy with which the martyrs suffered:—a subject to which they would otherwise have remained indifferent, was forced upon their thoughts, and they felt that the principle could be of no light importance for which so many laid down their lives." P. 241.

The following summary of popish cruelties inflicted upon the English martyrs, every Protestant father will do well to read to his children; and if we are told that the spirit of papalism is now mitigated and subdued, we have only to say, God preserve us from the experiment !\*

"The constancy of the martyrs, and the manifest sympathy of the people, provoked the persecutors to farther cruelty. What they could not effect by the fear of death, they hoped to accomplish by torments in prison: their victims were fastened by the feet, hands, and neck, in the most painful postures; they were scourged and beaten, tortured with fire, and deprived of food. When Gardiner sent his alms-basket to the prison, he sent with it strict charge that not a scrap should be given to the heretics. The Catholic Princes had determined to root out what they called heresy by fire and sword. England and Spain were the only countries where they could as yet act upon this determination, and they pursued it in both to the uttermost. Cardinal Pole ordered registers to be kept of all persons who were reconciled to the Romish Church in every place and parish, that proceedings might be instituted against all whose names were not entered there. Commissioners for Inquisition were appointed, with power to summon and examine any persons upon oath touching their faith, and to seize upon the property of all who did not appear to an-

\* We suspect that the following words of Hall, a conforming papist, under Elizabeth, quoted by Mr. Southey, at p. 295, would not unaptly describe the secret wishes of some of the Irish papists at least. "*Frigent apud nos heretici; sed spero eos aliquando fervere, sicut olim vidimus archihæreticos in fossâ illâ suburbanâ, ubi Vulcano traditi fuerunt.*"

answer their interrogatories. The only measure wanting to perpetuate the spiritual bondage of the nation, was the establishment of one of those accursed tribunals which were at that time in full operation under the Spanish government; and this, in all likelihood, would have been done, if Mary's unhappy life had been prolonged. The same temper which encouraged the Inquisition in Spain, and introduced it into the Netherlands, would have attempted its introduction here. The spirit of its laws had already been introduced; but the feelings of the country were opposed to this atrocious system. The secrets of the prison-house could not be concealed; every where the victims found some who commiserated them, and assisted them in communicating with their friends, even when they were fain to write their mournful letters with their own blood. And when the bodies of those who died in prison, either of natural disease, or in consequence of hunger and the torments inflicted on them, were cast out as carrion in the fields, all persons being forbidden to bury them; as soon as evening closed, they were interred by pious hands, not without some form of devotion, the archers frequently standing by, and singing psalms.

"During the four years that this persecution continued, it appears, by authentic records, that two hundred and eighty-eight persons were burnt alive: the number of those who perished in prison is unknown. The loss of property in London alone, consequent upon the arrest or flight of so many substantial citizens, and the general insecurity, was estimated at 300,000*l.*; nor was it in wealth alone that the kingdom suffered; the spirit of the nation sunk, and the character, and with it the prosperity, of the English would have been irrecoverably lost, if God in his mercy had not cut short this abominable tyranny. Vol. II. p. 246.

Mr. Southey's account of the Jesuits is worthy of serious attention even in these days.

"The Jesuits had risen up in the sixteenth century to perform for the Papal Church the same service which the Mendicant Orders had rendered in the twelfth. Their founder, like St. Francis, was in a state of religious insanity when he began his career; but he possessed, above all other men, the rare talent of detecting his own deficiencies, and remedying them by the most patient diligence. More politic heads aided him in the construction of his

system: and they succeeded in forming a scheme perfectly adapted to the purpose for which it was designed. Under the appearance, and with the efficient unity and strength of an absolute monarchy, the company was in reality always directed by a few of its ablest members. The most vigilant superintendence was exercised over all its parts; and yet, in acting for the general service, entire liberty was allowed to individual talents. For this reason, the Jesuits were exempted from all the stale and burthensome observances, wherein the other religioners consumed so large a portion of their time. They admitted no person into the society, unless they perceived in him some qualities which might be advantageously employed, and in their admirable economy every one found his appropriate place, except the refractory and the vicious. Such members were immediately expelled, ... the Company would not be disturbed with the trouble of punishing, or endeavouring to correct them. But where they found that devoted obedience, which was the prime qualification of a Jesuit, there was no variety of human character, from the lowest to the loftiest intellect, which they did not know how to employ, and to the best advantage. They had domestic offices for the ignorant and lowly; the task of education was committed to expert and patient scholars; men of learning and research and genius were left to follow the bent of their own happy inclinations; eloquent members were destined for the pulpit; and while their politicians managed the affairs of the society, and by directing the consciences of kings and queens, and statesmen, directed, in fact, the government of Catholic kingdoms, enthusiasts and fanatics were despatched to preach the Gospel among the heathen, or to pervert the Protestants. Some went to reclaim the savages of America, others, with less success, to civilize the barbarous Abyssinians, by reducing them to the Romish Church. And they who were ambitious of martyrdom, were ordered to Japan, where the slow fire, and the more lingering death of the pit, were to be endured; or they went to England, which they called the European Japan, because, going thither as missionaries of a church which had pronounced the Queen an heretic and an usurper, and forbidden all her Catholic subjects to obey her, on pain of excommunication, they went to form conspiracies, and concert plans of rebellion, and therefore exposed themselves to death as traitors.

"The founders of this famous society adapted their institution with excellent wisdom to the circumstances of their age; but they took the principles of the Romish Church as they found them, and thus engaged in the support and furtherance of a bad cause by wicked means. The whole odium of those means fell upon the Jesuits, not because they were the more guilty, but because they were the most conspicuous, ... the Protestants, and especially the English, looking only at that order which produced their busiest and ablest enemies; and the Romanists dexterously shifting upon an envied, and therefore a hated, community, the reproach which properly belongs to their Popes, their Councils, and their universal Church. In England, indeed, no other religioners were so active; and this was because the celebrity of the order, as had been the case with every monastic order in its first age, attracted to it the most ardent and ambitious spirits. Young English Catholics of this temper eagerly took the fourth and peculiar vow, which placed them as Missionaries, at the absolute disposal of their Old Man of the Mountain. The Popes, at that time, had richly merited this title. For the principle of assassination was sanctioned by the two most powerful of the Catholic Kings, and by the head of the Catholic Church. It was acted upon in France and in Holland: rewards were publicly offered for the murder of the Prince of Orange; and the fanatics, who undertook to murder Elizabeth, were encouraged by a plenary remission of sins, granted for this special service." Vol. II. p. 283.

The Roman Catholics (we wish Mr. Southey would not call them Catholics) are accustomed to retort upon the Protestant English Church the charge of persecution; but,

"That Church, and the Queen, its founder, are clear of persecution, as regards the Catholics. No Church, no sect, no individual, even, had yet professed the principle of toleration; inasmuch that when the English Bishops proposed that certain incorrigible Arians and Pelagians should be confined in some castle in North Wales, where they were to be secluded from all intercourse with others, and to live by their own labour, till they should be found to repent their errors, this was an approach to it which the age was not prepared to bear." Vol. II. p. 296.

Against the conciliatory system which Elizabeth herself, and the rulers of the church, were disposed to adopt towards those who held erroneous doctrines, "a fiercer opposition was made by fanatical Protestants, than by the Papists themselves." The rise of Puritanism is ably and impressively described.

"The founders of the English Church were not hasty reformers who did their work in the heat of enthusiasm; they were men of mature judgment and consummate prudence, as well as of sound learning, and sincere piety; their aim was in the form and constitution of the Church never to depart unnecessarily from what had been long established; that thus the great body of the Romanists might more easily be reconciled to the transition; and in their articles to use such comprehensive words, as might leave a latitude for different opinions upon contentious points. There had been a dispute among the emigrants at Frankfort, during Mary's reign; it had been mischievously begun, and unwarrantably prosecuted, and its consequences were lamentably felt in England; whither some of the parties brought back with them a predilection for the discipline of the Calvinists, and a rooted aversion for whatever Catholic forms were retained in the English Church. In this, indeed, they went beyond Calvin himself; refusing to tolerate what he had pronounced to be 'tolerable fooleries.' The objects of their abhorrence were the square cap, the tippet, and the surplice, which they called conjuring garments of popery.

"Great forbearance was shewn toward the first generation of men, who were disquieted with these pitiful scruples. Regard was had to their otherwise exemplary lives, to their former sufferings, and to the signal services which some of them had rendered to the Protestant cause, for Coverdale, Lever, and Father Fox, were among them. These, who neither sought to disturb the order, nor insult the practice of the Church, were connived at for inobservancies, which in them were harmless, because they did not proceed from a principle of insubordination. It was not till several years had elapsed, and strong provocation had repeatedly been given, that any person was silenced for nonconformity. Bishop Grindal entreated Sampson, the Dean of Christ Church, even with tears, that he would only so far conform



as sometimes to wear the cap at public meetings in the University; and the Dean refused as determinately, as if he had been called upon to bow the knee to Baal. He was encouraged in this, by Leicester's protection. That unprincipled minion favoured the Puritans, because he was desirous of stripping the bishoprics, and securing to himself a portion of the spoils; a design, which he could hope to accomplish by no other means, than by the triumph of this levelling faction. Even a fouler motive may be suspected. At one time, he entertained a project of marrying the Queen of Scots; and afterwards was in hope of obtaining the hand of Elizabeth herself. This latter hope, he communicated to the Spanish Ambassador, requesting that the King of Spain would use his influence to promote the match; and pledging himself, if it were effected, to restore the Catholic religion in this kingdom. If he seriously entertained this project, no better course of preparation could be followed, than that of weakening and distracting the Church of England.

"The proceedings of Elizabeth's government, both toward Papists and Puritans, were grounded upon these principles, that conscience is not to be constrained, but won by force of truth, with the aid of time, and use of all good means of persuasion; and that cases of conscience, when they exceed their bounds, and grow to be matter of faction, lose their nature: and, however, they may be coloured with the pretence of religion, are then to be restrained and punished. When the Puritans inveighed against pluralities and non-residence, though the circumstances of the church, and its extreme impoverishment, rendered inevitable what would otherwise have been an abuse, their zeal was not condemned; and they were long tolerated in their refusal of the habits, and some of the ceremonies, with an indulgence, which, if the personal qualities of the first Non-conformists had not been considered, would appear to have been carried too far, and used too long. 'There are some sins,' says Jeremy Taylor, 'whose malignity is accidentally increased by the lightness of the subject matter; to despise authority, when the obedience is so easy as the wearing of a garment, or doing of a posture, is a greater and more impudent contempt, than to despise authority imposing a great burden of a more considerable pressure, when human infirmity may tempt to a disobedience, and lessen the crime.' The men for whose sake this indulgence was allow-

ed, deserved, and were contented with it. But there were others in whom the spirit of insubordination was at work; and who, if their first demands had been conceded, would then have protested against the weathercock, made war upon steeples, and required that all churches should be built north and south, in opposition to the superstitious usage of placing them east and west. The habits at first had been the only, or chief, matter of contention, all the rites of the Church were soon attacked; and, finally, its whole form and structure. The first questions were, as Hooker excellently said, 'such silly things, that very easiness made them hard to be disputed of in serious manner;' but he added, with his admirable and characteristic wisdom, 'if any marvelled how a thing in itself so weak, could import any great danger, they must consider not so much how small the spark is that fieth up, as how apt things about it are to take fire.'" Vol. II. p. 299.

"The tyrannical disposition of these people, who demanded to be set free from all restraint themselves, was even more intolerable than their presumption. As far as was in their power they separated themselves from the members of the Church, and refused to hold any communion with them. Instances occurred, where they were strong enough, of their thrusting the Clergy out of their own churches, if they wore the surplice, and taking away the bread from the communion-table, because it was in the wafer form. Some fanatics spit in the face of their old acquaintance, to testify their utter abhorrence of conformity. There were refractory Clergy who refused to baptize by any names which were not to be found in the Scriptures; and as one folly leads to another, the scriptural names themselves were laid aside, for such significant appellations as Deliverance, Discipline, From above, More trial, More fruit, Joy again, Earth, Dust, Ashes, Kill sin, and Fight the good fight of faith. But it is not in such follies that the spirit of fanaticism rests contented. They boasted in the division which they occasioned, and said it was an especial token, that the work came from God, because Christ had declared he came not to send peace into the world, but a sword. That sword, it was their evident belief, was to be intrusted to their hands. Their first prayer had been, that the Church might be swept clean; this was sufficiently significant; but when they found that they were not



allowed to perform the task of sweeping, they prayed that God would strike through the sides of all who went about to deprive his ministers of the liberty which He granted them." Vol. II. p. 306.

"The Church was right in exacting conformity from its ministers; its error was in not permitting men of narrow minds and rickety consciences to associate and worship after their own way. But the malcontents would not have been satisfied with this. It was not for toleration that they contended, but for the establishment of their own system, under which no toleration would have been allowed. Their demands were founded upon the assumption that they themselves were infallible, and that the system of the established Church was intolerable." Vol. II. p. 310.

"Some of the men concerned in the libels against the Church, suffered under this statute. More truculent libels never issued from the press: but the punishment exceeded the offence, and therefore inflamed in others the spirit which it was intended to abate. The error of understanding, the presumptuousness of youth, the heat of mind in which such writings originated, time would have corrected; and, where there was any generosity of heart, merciful usage would have produced contrition. This effect was, in fact, produced upon Cartwright, who, more than any other individual, had contributed to excite and diffuse the spirit of resistance and dissension. Age sobered him, clemency softened him, experience made him wise, and his latter days were passed in dutiful and peaceful conformity. 'In controversies of this kind,' says Fuller, 'men, when they consult with their gray hairs, begin to abate of their violence.' At his death he lamented the troubles which he had raised in the Church, by promoting an unnecessary schism, and wished he could begin his life again, that he might testify how deeply he disapproved his former ways." Vol. II. p. 312.

The Conference at Hampton Court, of which Mr. Southey gives a good account in Chapter XVI. afforded a striking proof of the insincerity of the Puritans, and of the captious nature of their objections to the *doctrines* of the English church, which were only a cover to hide their dislike of her *discipline*. Some remarks which were made at that Conference deserve to be remembered.

"Reynolds desired that learned ministers might be planted in every parish," (in the several parishes.) The Bishop of Winchester remarked, that lay patrons were a great cause of the evil complained of; for if the Bishop refused to admit incompetent clerks, presented by them, he was presently served with a *Quare impedit*.

"Bancroft then knelt, and begged that as it was a time of moving petitions he might move two or three to his Majesty: and first he requested that there might be a praying ministry, it being now come to pass, that men thought it was the only duty of ministers to spend their time in the pulpit. I like your motion exceeding well, replied the King, and dislike the hypocrisy of our times, who place all their religion in the ear, while prayer (so requisite and acceptable if duly performed,) is accounted as the least part of religion," Vol. II. p. 324.

"The Chancellor, Lord Ellesmere, objected to pluralities, saying he wished some might have single coats, before others had doublets, Bancroft admitted the general principle, but said a doublet was necessary in cold weather." Vol. II. p. 325.

"Reynolds then desired that the clergy might have meetings every three weeks, first in rural deaneries, where he wished to have those discussions of scriptural and theological questions by way of exercise, called prophesyings, which Elizabeth had wisely suppressed, as being schools of disputation, and seminaries of schism: such things as could not be resolved there, he proposed should be referred to the Archdeacon's visitations, and so by a farther appeal, if needed, to the Episcopal Synod." Vol. II. p. 329.

When Mr. Knewstubs desired that "some honest ministers in Suffolk might be excused from wearing the surplice, and using the cross in baptism", the King replied very truly,

"Sir, you shew yourself an uncharitable man! We have here taken pains, and in the end, have concluded on unity and uniformity; and you, forsooth, must prefer the credits of a few private men before the peace of the church. This is just the Scotch argument when any thing was concluded which disliked some humours." Vol. II. p. 335.

One good result of this celebrated Conference was

"A new translation of the Bible, upon which seven and forty of the most learned men in England were employed, Reynolds and one of his colleagues being of the number. They were instructed to keep as close to the version then in use, as was consistent with fidelity to the original. A truly admirable translation was thus completed, wherein, after the great advances which have been made in oriental and biblical learning, no error of main importance has been discovered. Minor ones inevitably there are; and whenever it may be deemed expedient, after this example, to correct them, we may trust that the diction will be preserved in all other parts with scrupulous veneration, and that no attempt will be made to alter what it is impossible to improve." Vol. II. p. 337.

The following judicious account of James, and of the leading controversy of the Protestant Church in his time, deserves to be extracted.

"James was, indeed, sincerely desirous of promoting the welfare of the Church. Through his means F. Paolo Sarpi's admirable History of the Council of Trent was composed and given to the world; in which the intrigues and secret springs of that assembly were laid open by one of the best and wisest members of the Romish communion. And when the first general synod of the Protestants was held at Dort, it was owing to the influence of the English divines, that its sanction was not given to the monstrous doctrine of the Supralapsarians. The proceedings of the synod were sufficiently disgraceful without coming to such a conclusion; nevertheless the abominable doctrine that the Almighty has placed the greater part of mankind under a fatal necessity of committing the offences, for which he has predetermined eternally to punish them, from that time lost ground. But it became the distinguishing tenet of the non-conformists; it increased their strength, because those clergy who agreed with them at first in this point alone, gradually became political, as well as doctrinal, puritans; and it exasperated the implacable spirit of dissent, by filling them with a spiritual pride as intolerant as it was intolerable; for fancying that they were the favourites and elect of the Almighty, they looked

upon all who were not with them, as the reprobate; and presuming that heaven was theirs by sure inheritance, they were ready on the first opportunity to claim the earth also by the same title.

"If few men have been betrayed into greater faults than James by mere facility of temper, there are few whom posterity has so unjustly depreciated. His talents were quick and lively, his understanding sound, and his acquirements such as fairly entitled him to a place among the learned men of his age. As he grew older he perceived wherein his opinions had been erroneous, and he was not ashamed to acknowledge and act upon the conviction of his maturer mind. He had written a treatise upon demonology; and yet in consequence of what he afterwards observed, and the discovery of many impostures which were detected by his sagacity, he was perhaps the first person who shook off the superstitious belief of witchcraft, and openly proclaimed its falsehood. He had been bred up in Calvinism, and therefore at one time, regarded the Arminian opinions with abhorrence: upon this point also, his mind underwent a salutary change: and perceiving that the discussion tended to promote any thing, rather than devotion and charity, he enjoined all preachers to abstain from such perilous and unprofitable questions; but in this instance his authority proved as inefficient as that of the Papacy, when it was exerted afterwards with the same intent. He had been taught, like all his contemporaries, to believe that heresy was high treason against the Almighty, and therefore to be punished with death. But when a Socinian had suffered martyrdom in Smithfield, and one, who seems rather to have been crazed than heretical, at Lichfield, James perceived that such executions were impolitic, and though his abhorrence of the offence was not abated, felt also that they outraged the heart of man. A Spanish Arian, therefore, who had been condemned to the same dreadful death, was left in prison as long as he lived; and if other cases of the like kind had occurred, it was the King's intention never to make another martyr." Vol. II. p. 337.

The injudicious rigour of Bancroft, and the counter policy of his successor Abbot, were equally injurious to the cause of conformity. Lord Keeper Williams, Bishop of

Lincoln, who was certainly a very acute man, although a very secular churchman, pursued a much wiser course towards the Puritans; he laboured to convince them, and if in vain "he protracted the hearing of their causes," says Bishop Hacket, "*de die in diem*, that he might mollify their refractory apprehensions." "They were not imperiously commanded to be silent; but enough was spoken wisely to their faces, to put their folly to silence. Men that are sound in their morals, and in minutes imperfect in their intellects, are best reclaimed when they are mignarized, and stroked gently\*."

The artful and mischievous proceedings of the Puritans during the reign of the unfortunate Charles, are delineated in a rapid but masterly sketch:

"During this contention the Puritans had greatly increased in numbers and in audacity. Under Abbot's fatal protection they had got possession of too many churches both in town and country; and the preachers who had thus entered the church with the desire, if not the design, of betraying it, were powerfully aided by lecturers in London and most other popular places. Because of the superstition connected with the mass, the Puritans, falling into an opposite extreme, disparaged social prayer and thanksgiving, and attached as much importance to sermons as the Romanists to what they deemed the sacrifice of the altar. They maintained the extravagant and pernicious opinion that the scripture had no efficacy unless it were expounded in sermons, the word no vital operation, unless it were preached from the pulpit; that prayers and sacraments without sermons, were not merely unprofitable, but tended to farther condemnation, and that sermons themselves must be heard, not read, for it was through the ear only that they could reach the heart. There was some reason for this assertion; the heavy hand of power might have reached the preacher if he printed his inflammatory harangues, and the empty oratory by which itching ears were tickled

would not have imposed upon men of honest minds and sober understanding, when they examined it at leisure by the test of common sense. The nature of public worship was better understood by the founders of the English Church. They knew that public instruction is only a part of it, and not the most important; and if in the morning, there was a sermon or homily for the edification of the elder, they thought that in the afternoon the minister was not less usefully employed in catechizing and examining the younger members of his flock.

"In maintaining that preaching was the first duty of the clergy, the Puritans followed the Lollards; it was one of those errors which Bishop Peacock withstood. But it accorded with the temper of the people. Crowds were attracted not less surely by a sermon than by a pageant, and they listened to long discourses with a delight which would be unaccountable, did we not know that the pulpit possessed over the public mind in those days, the influence which in these is exercised by the press. When Elizabeth wished to prepare the nation for any of her measures, she began by what she called tuning the pulpits. The enemies of the monarchy and of the church had learnt this policy too; and they perverted to the furtherance of their purpose, what in its origin had been an excellent design." Vol. II. p. 350.

"At length an association was formed for the purpose of purchasing lay impropriations, and re-annexing them to the impoverished livings from which they had been severed. Large sums were raised by voluntary contributions, and intrusted to a self-constituted corporation of seoffees, consisting of four clergymen, four lawyers, and four citizens, with a treasurer, who, if the others should be balanced in opinion, possessed the casting voice. The persons who bestired themselves with most activity in the object, and obtained the management of it, were leading men among the Puritans; and it soon appeared what insidious intentions were covered under this specious pretext. Instead of restoring to the parish church the impropriations which they purchased, they employed the revenue in establishing lecturers, (removable at pleasure, and therefore dependent on them,) in market towns and especially in such as sent members to Parliament: in supporting school-masters to train up youth in puritanical opinions, granting exhibitions at the University to the pupils thus trained, pensioning minis-

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\* Life of Archbishop Williams, p. 95.  
REMEMBRANCER, NO. 65.

ters who had been silenced for nonconformity, and assisting the families of such as had thus suffered in their cause. The course which the feoffees pursued, made their intention evident; they were manifestly the main instruments for the Puritans faction to undo the Church; they were, therefore, called into the Court of Exchequer, the feoffment condemned as being illegal, and the impropriations which they had acquired were confiscated to the King's use.

"The ostensible purport of this feoffment was so unexceptionably good, that the multitude who were incapable of understanding the dangerous end to which it was directed, joined with the enemies of the Church in lamenting its suppression; and this measure increased the animosity with which Laud, the new Primate, was assailed. His love of learning, his liberal temper, his munificence, and his magnanimity would have made him an honour and a blessing to the Church in its happiest ages; his ardent, incautious, sincere, uncompromising spirit, were ill-adapted to that in which his lot had fallen. But the circumstances which brought on together with his destruction, the overthrow of the Church and State, the murder of the King, and the long miseries of the nation, were many and widely various; some of remote and foreign origin, others recent and of home growth." Vol. II. p. 353.

Mr. Southey describes the combination which existed between the Puritans, the republican faction, the sincere and honest opposers of arbitrary power, the crafty watchers of opportunity, and the timid.

"While these persons swam with the stream, they whose determination it was to shake the throne and to subvert the altar, practised without scruple any means whereby their design might be promoted. One of their most effectual arts was to possess the people with an opinion that the King in his heart favoured popery, and that Laud was seeking to re-establish it. In both cases the imputation was nefariously false." Vol. II. p. 357.

"The zealots of faction are neither capable of shame nor of remorse. For never were two men more conscientiously attached to the Church of England, more devoutly convinced of its doctrines, more deeply sensible of its inestimable value to the nation, than this King and this Pri-

mate, who, in their lives, were the most steadfast of its defenders, and the most munificent of its benefactors, and in their deaths the most illustrious of its martyrs." Vol. II. p. 358.

"Laud's first act upon being made Dean of the Chapel, displayed the sense of duty with which he entered upon his functions. It had been the ill custom of the Court, during the preceding reign, that whenever the King came into his closet, which looked into the Chapel, the prayers were immediately broken off, and the anthem begun, that the preacher might without delay ascend the pulpit. Justly disliking this, Laud requested his Majesty that he would be present every Sunday at the liturgy as well as the sermon, and that at whatsoever part of the service he might enter, the minister should regularly proceed with it; Charles not only assented to his request, but thanked him for the admonition. Had he met with the same good intentions and sense of duty in the whole of his Clergy, which he found in his Sovereign, the task of restoring discipline would have been easy. But Abbot had been so wilfully remiss, that every pragmatist or discontented Clergyman did with the service as he thought fit; till inconformity had become well nigh general. It was difficult to curb the license which had thus begun to plead privilege in its defence; still more so to correct the sour spirit of Calvinism with which the Clergy were now leavened. The zeal with which he attempted this necessary reform, was not always accompanied with discretion; and such is always the malignity of faction, that while his virtues, his learning, and his splendid liberality were overlooked, his errors and weaknesses were exaggerated, his intentions traduced, and even his best actions represented as crimes." Vol. II. p. 359.

We do not quite understand, or if we understand, we certainly do not agree with Mr. Southey, when he defends the "Book of Sports," and maintains that "the sabbath was intended to be not less a day of recreation than of rest. We are quite satisfied, that if the sabbath be made a day of recreation, it will cease to be a day of holy rest. With regard to the higher orders, who have plenty of recreation during the week, there can be no question; and nothing can persuade us that the full effect

of the religious services of the day will be produced on the mind of the labourer or the mechanic, who goes from church to the tea-garden or the skittle-ground.

That Laud was deficient in judgment, is too apparent to be denied; and Mr. Southey would not have injured the effect of a very striking portrait of that great prelate, had he thrown in this shade in somewhat darker tints. More too might be said of his ambition; which prompted him to persecute a man not less ambitious than himself, Bishop Williams, whom he looked upon as his competitor for the primacy: "it was a great provocation," says Bishop Hacket, "to the ambitious spirit of Bishop Laud, a man of many good works, to blow out *his* light, that in common opinion did outshine him." His sincerity cannot be questioned; his munificence was of the noblest kind; his courageous perseverance in the execution of his duty must be admitted even by his enemies. He was bent upon effecting measures, which, if the government had been undisturbed, would probably have succeeded,

"for improving the condition of the inferior Clergy; one means and not the least effectual of removing the reproach which unworthy ministers brought upon the establishment. It was well said by Sir Benjamin Rudyard, one of the most upright and able men of that age, that scandalous livings cannot but have scandalous ministers: that poverty must needs bring contempt upon the Clergy among those who measure men by the acre and weigh them by the pound, which indeed is the greatest part of men; that to plant good ministers in good livings, was the strongest and purest means to establish true religion; that the example of Germany ought to be a warning to us, where the reformed ministers, though grave and learned men, were neglected and despised by reason of their poverty; and that it is comely and decent that the outward splendour of the Church should hold a proportion, and participate with the prosperity of the temporal estate." Vol. II. p. 369.

The speech of Sir Edward Dering, when the puritan Members of the House of Commons passed a resolution which Mr. Southey justly terms infamous, "that no man should presume to bow at the name of Jesus," is very striking; and is one of the best specimens of the style of oratory, which was then going out of fashion. He concludes thus;

"Was it ever heard before, that any men of any religion, in any age, did ever cut short or abridge any worship, upon any occasion to their God? Take heed, Sir, and let us all take heed whither we are going! If Christ be JESUS, if JESUS be God, all reverence, exterior as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism!

"In a word, certainly, Sir, I shall never obey your order, so long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name JESUS!" Vol. II. p. 386.

The Bishops having been deprived of their seats in Parliament, by an act which the king passed contrary to his judgment and conscience; the assembly of divines was convoked; and a pretty assembly it was.

"One of the Assembly's first public acts was to petition Parliament, that a general fast might be appointed. This was afterwards enjoined monthly, and the sermons which on these occasions were delivered before both Houses, were published by authority: They were thus presented to a deluded people, with all the authority of a Parliament, which was exercising a more despotic power than any King of England had ever pretended to claim; and of the Gospel itself, which was now perverted to encourage plunder, persecution and rebellion. "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty!" "Turn your plough shares into swords to fight the Lord's battles?" "Cursed be he that keepeth back his sword from blood!"—was the language of these incendiary preachers.—"Vex the Midianites? Abolish

the Amalekites! Leave not a rag that belongs to Popery! Away with it, head and tail, hip and thigh! Up with it from the bottom, root and branch! Down with Baal's altars; down with Baal's priests!" "It is better to see people lie wallowing in their blood, rather than embracing idolatry and superstition!" The effect of such language, upon a people already possessed with the darkest spirit of sectarian bigotry, was to produce a temper as ferocious as that of the crusaders, without any generous or exalted sentiment to ennoble it. There were those among them, who according to their own avowal, "went to that execrable war, with such a controlling horror upon their spirits from these sermons, that they verily believed they should have been accursed from God for ever, if they had not acted their part in that dismal tragedy, and heartily done the Devil's work, being so effectually called and commanded to it, in God's name." Vol. II. p. 397.

"This vineyard," said another believer of rebellion, to the House of Commons, "whereof God hath made you keepers, cannot but see that nothing is wanting on your part, for you have endeavoured to fence it by a settled militia; to gather out malignants as stones; to plant it with men of piety as choice vines; to build the tower of a powerful ministry in the midst of it; and also to make a winepress therein for the squeezing of delinquents." Vol. II. p. 399.

"By one of their laws the theatres were suppressed, and the players to be fined for the first offence, whipped for the second. By another, maypoles were to be taken down as a heathenish vanity, abused to superstition and wickedness. Some zealots having voluntarily agreed to fast one day in the week, for the purpose of contributing the value of the meal, to what they called the good cause, an ordinance was past, that all within the bills of mortality should pay upon every Tuesday, for three months, the value of an ordinary meal for themselves and families; and in case of non-payment, distress was to be made for double the amount, the intent of this being, that the burden might not rest alone upon the willing party." Vol. II. p. 402.

"In some churches they baptized horses or swine, in profane mockery of baptism: in others, they broke open the tombs, and scattered about the bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At

Sudley they made a slaughter-house of the chancel, cut up the carcases upon the communion table, and threw the garbage into the vault of the Chandos, insulting thus the remains of some of the most heroic men, who, in their day, defended, and did honour to their country. At Westminster, the soldiers sat smoking and drinking at the altar, and lived in the abbey, committing every kind of indecency there, which the Parliament saw and permitted. No Cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated; carvings demolished; the organs sold piecemeal, for the value of the materials, or set up in taverns. At Lambeth, Parker's monument was thrown down, that Scott, to whom the Palace had been allotted for his portion of the spoils, might convert the Chapel into a hall; the Archbishop's body was taken, not out of his grave alone, but out of his coffin; the lead in which it had been enclosed was sold, and the remains were buried in a dunghill." Vol. II. p. 404.

"Such of the loyal Clergy, as were only plundered and turned out to find subsistence for their wives and families as they could, or to starve, were fortunate when compared with many of their brethren. Some were actually murdered, others perished in consequence of brutal usage, or of confinement in close unwholesome prisons, or on shipboard, where they were crowded together under hatches, day and night, without even straw to lie on. An intention was avowed of selling them as slaves to the Plantations, or to the Turks and Algerines; and though this was not carried into effect, it seems to have been more than a threat for the purpose of extorting large ransoms from those who could raise money, because after the battle of Worcester many of the prisoners were actually shipt for Barbadoes and sold there." Vol. II. p. 408.

Laud, from his prison-window in the Tower, beheld Strafford go forth to execution.

"The next morning," says Laud, "as he past by, he turned towards me and took the solemnest leave that I think was ever, by any at distance, taken one of another." Solemn indeed it was, beyond all example; for Strafford halted before the window, and when his old and venerable friend came to it, bowed himself to the ground and said, My Lord, your prayers and your blessing! Laud lifted up his hands and bestowed both, and then



overcome with grief, fell to the ground senseless; while Strafford bowing himself a second time, said, Farewell, my Lord. God protect your innocence! When the Primate recovered his senses, he said, as if fearing that what had passed might be deemed an unmanly and unbecoming weakness, he trusted by God's assistance, that when he should come to his own execution, the world would perceive he had been more sensible of Lord Strafford's fate than of his own." Vol. II. p. 418.

The whole of Laud's sufferings are admirably related. The concluding words of his defence were these, and they were true words.

"Mr. Speaker, I am very aged, considering the turmoils of my life, and I daily find in myself more decays than I make shew of; and the period of my life, in the course of nature, cannot be far off. It cannot but be a great grief unto me to stand at these years thus charged before ye. Yet give me leave to say thus much without offence; whatsoever errors or faults I may have committed by the way, in any my proceedings, through human infirmity, (as who is he that hath not offended, and broken some statute-laws too, by ignorance, or misapprehension, or forgetfulness, at some sudden time of action?) Yet, if God bless me with so much memory, I will die with these words in my mouth, that I never intended, much less endeavoured, the subversion of the laws of the kingdom; nor the bringing in of Popish superstition upon the true Protestant religion, established by law in this kingdom." Vol. II. p. 436.

"At length when only fourteen Lords were present, they voted him guilty of endeavouring to subvert the laws and the Protestant religion, and of being an enemy to Parliaments; but left it for the judges to pronounce whether this were treason; and the judges, to their lasting honour, unanimously declared that nothing which was charged against the Archbishop, was treason, by any known and established law of the land. In the face of this determination, the Commons persisted in their murderous purpose; the Peers, who shrunk from a more active participation in the crime, shrunk from their duty also, absenting themselves from the House, and six were found thorough-paced enough to concur in the sentence of condemnation." Vol. II. p. 438.

Mr. Southey quotes the first part

of Laud's address to the people at his execution, and says,

"Thus he began his dying address, in that state of calm, but deepest, feeling, when the mind seeks for fancies and types and dim similitudes, and extracts from them consolation and strength. What he said was delivered with a grave composure, so that 'he appeared,' says Sir Philip Warwick, 'to make his own funeral sermon with less passion, than he had in former times made the like for a friend.' The hope which he had expressed at his last awful parting with Strafford, was now nobly justified; it was not possible for man, in those fearful circumstances, to have given proof of a senerer courage, or of a more constant and well-founded faith." Vol. II. p. 443.

"He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last firm fervent avowal of that religious loyalty, for which he was at that instant about to die a martyr. To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified." Vol. II. p. 447.

For the prayer itself we must refer our readers to Mr. Southey's book.

"A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, (if that be possible,) than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinions of the Puritans, repeat with unabashed effrontery the imputations against him, as if they had succeeded to their implacable temper\*, and their hardihood of slander also." Vol. II. p. 451.

Mr. Southey compares our noble and sublime Liturgy with that miserable and meagre tract, called the "Directory for Public Worship." He gives a rapid sketch of the suc-

\* For proof of this, the reader is referred to the *Quarterly Review*, Vol. X. pp. 99—101."

cessive and increasing oppressions of the presbyterians and independents, who made in turn their own rod of iron to be felt. Toleration was stigmatized as intolerable; the power of the keys was claimed in its highest sense; divine right, denied to the monarch, was asserted by the presbytery.

"The Puritans meddled with every thing. They abolished may-poles, and they prohibited servants and children from walking in the fields on the Sabbath day. They appointed the second Tuesday in every month, for reasonable recreation, all holidays having been suppressed; and they passed an ordinance, by which eight heresies were made punishable with death upon the first offence, unless the offender abjured his errors, and irremissibly if he relapsed. Sixteen other opinions were to be punished with imprisonment, till the offender should find sureties that he would maintain them no more. Among these were the belief in Purgatory; the opinion that God might be worshipped in pictures or images, free will, universal restitution, and the sleep of the soul. Their laws also for the suppression of immorality were written in blood." Vol. II. p. 464.

The last chapter comprises the ecclesiastical transactions of the reigns of Charles II. and James II.—The ejection of the 2,000 non-conformist ministers is fitly consi-

dered to have a set off in the 8,000 loyal clergy, who were deprived of their benefices for their loyalty to Charles I. The injudicious proceedings of James; the firmness of the bishops, and the mistaken conscientiousness of the non-jurors are the concluding heads; and Mr. Southey takes leave of his subject in the following words.

"From the time of the Revolution the Church of England has partaken of the stability and security of the State. Here therefore I terminate this compendious, but faithful, view of its rise, progress, and political struggles. It has rescued us, first from heathenism, then from papal idolatry and superstition: it has saved us from temporal as well as spiritual despotism. We owe to it our moral and intellectual character as a nation; much of our private happiness, much of our public strength. Whatever should weaken it, would in the same degree injure the common weal; whatever should overthrow it, would in sure and immediate consequence bring down the goody fabric of that Constitution, whereof it is a constituent and necessary part. If the friends of the Constitution understand this as clearly as its enemies, and act upon it as consistently and as actively, then will the Church and State be safe, and with them the liberty and the prosperity of our country." Vol. II. p. 528.

## ECCLESIASTICAL PREFERMENTS.

*Ashbridge, J.* to the rectory of *Eversley*. Patron, Sir JOHN COPE, Bart.

*Bathurst, R. M. A.* to the rectory of *Belaugh*, with the vicarage of *Scotlow* annexed, in *Norfolk*; Patron, the BISHOP of *NORWICH*.

*Brown, Edward, M. A.* of *Christ Church, Oxford*, to the rectory of *Sheering, Essex*; Patrons, the DEAN and CHAPTER.

*Carr, Charles, M. A.* fellow of *University College, Oxford*, to the rectory of *Headbourne Worthy*, in *Hampshire*; Patrons, the MASTER and FELLOWS of the above Society.

*Carruthers, David*, to the church and

parish of *Kirkden*, county of *Forfar*; Patron, the KING.

*Cotterill, Joseph, M. A.* to the rectory of *Blakeney*, with *Cokethorp* and *Langham Parva, Norfolk*; Patron, LORD CALTHORPE.

*Cotton, Lynch, M. A.* fellow of *Worcester college, Oxford*, and vicar of *Denchworth, Berks*, to be one of the domestic chaplains, to the Earl of *St. Germain's*.

*Dodson, Nathaniel, M. A.* of *St. John's college, Oxford*, to the vicarage of *St. Helen*, in *Abingdon*, and the chapels of *Radley* and *Drayton, Berks*; Patron, the KING.

*Dryden*, Rev. Sir Henry, vicar of *Am-brosden*, *Oxfordshire*; to the vicarage of *Leke Wootton*, *Warwickshire*; Patron, *CHANDOS LEIGH*, Esq. of *Stoney Abbey*.

*Foster*, Thos. chaplain of *Christ church*, *Oxford*, to the vicarage of *Kassington*; Patrons, the DEAN and CHAPTER OF *CHRIST CHURCH*.

*Gordon*, David William, to the church and parish of *Earlston*, in the presbytery of *Lauder*, and county of *Berwick*; Patron, the KING.

*Grant*, James, to the church and parish of *South Leith*, in the presbytery of *Edinburgh*; Patron, the KING.

*Harkness*, Robert, B.A. of *St. John's college*, *Cambridge*, to the perpetual curacy of *Brampton*, *Derby*; Patron, the DEAN OF *LINCOLN*.

*Harvey*, John, B.C.L. incumbent of *Cuddicott*, *Herts*, to the rectory of *Finningley*, *Nottinghamshire*.

*Henshaw*, R. J. B. of *Queen's college*, *Oxford*, to be domestic chaplain to the *Dowager Marchioness of Hertford*.

*Keate*, John, D.D. to the rectory of *Hartley Wespall*, *Hants*; Patrons, the DEAN and CANONS OF *WINDSOR*.

*Lea*, Thomas, M.A. of *Trinity college*, *Oxford*, and rector of *Bishop's Itchington*, *Warwick*, to the rectory of *Tadmarton*, *Oxfordshire*; Patron, THOMAS LEA, Esq. of *Henley-in-Arden*, *Warwickshire*.

*Lutwidge*, H. B.A. of *St. John's college*, *Cambridge*, to the vicarage of *Othery*, *Somersetshire*; Patron, the LORD BISHOP OF *BATH AND WELLS*.

*Mildmay*, Walter St. John, fellow commoner and B.A. of *St. John's college*, *Cambridge*, to the rectory of *Mottistone*, with the vicarage of *Shorwell* annexed, and also to the rectory of *Shorwell*, in the *Isle of Wight*; Patroness to the whole, LADY MILD MAY, of *Dogmersfield Park*.

*Newby*, Joshua Holmes, M. A. to the rectory of *Haseley*, *Worcestershire*; Patron, SIR EDMUND ANTHOBS, Bart. of *Eton Hall*, *Cheshire*.

*Newby*, J. B. B.A. of *St. John's college*, *Cambridge*, to the consolidated livings of *Enderby cum Whetstone*, *Leicestershire*; Patron, C. LOHAIN SMITH, Esq. of *Enderby*.

*Newcome*, W. to the rectory of *Langford with Ickburgh*, *Norfolk*; Patron, ALEXANDER BARING, Esq.

*Peterson*, Jas. to the church and parish of *Gordon*, in the presbytery of *Lauder*, and county of *Berwick*; Patron, the KING.

*Ridding*, Charles Henry, B.C.L. fellow of *New college*, *Oxford*, and second master of *Winchester college*, to the rectory of

*Rowlston*, otherwise *Rollston*, *Wills*; Patron, the LORD CHANCELLOR.

*West*, G. M.A. rector of *Stoke*, next *Guildford*, *Surrey*, and chaplain to the right hon. the earl of *Orford*, to hold the augmented perpetual curacy of *Seale*, near *Furnham*, in the same county, by dispensation; Patron, the ARCHDEACON OF *SURREY*.

*Wheeler*, C. M.A. of *Christ church*, to be chaplain of *Merton college*, *Oxford*.

*Whiteford*, G. B.A. to the rectory of *Westerfield*, *Suffolk*; Patron, the BISHOP OF *ELY*.

*Wilson*, E. B.A. of *Catherine hall*, *Cambridge*, to the rectory of *Topcroft*, *Norfolk*; Patron, the BISHOP OF *NORWICH*.

## UNIVERSITY OF OXFORD.

Degrees conferred, March 30.

MASTERS OF ARTS.—A. Hellicar, *Trinity college*, and C. W. Dodd, *Christ church*.

April 2.

BACHELOR IN DIVINITY.—C. Lipscomb, *New college*.

MASTER OF ARTS.—C. N. Innes, *Baliol college*.

April 10.

The last day of *Lent Term*.

DOCTOR IN DIVINITY.—C. Lipscomb, *New college*.

DOCTOR IN CIVIL LAW.—G. Chandler, *New college*, grand compounder.

MASTER OF ARTS.—J. H. Seymour, *Exeter college*; F. Lipscomb, *University college*; J. Fisher, *Pembroke college*, and T. J. Powell, *St. Alban hall*.

BACHELORS OF ARTS.—R. R. Hughes and D. Williams, *Jesus college*.

The number of determining Bachelors in *Lent*, was two hundred and forty-seven.

The whole number of Degrees in *Lent Term* was—D.D. two; D.C.L. two; B.D. five; M.A. thirty-five; B.A. forty-nine; Matriculations, one hundred and twelve.

## UNIVERSITY OF CAMBRIDGE.

Degrees conferred, April 3.

BACHELORS IN CIVIL LAW.—B. Clarke, *Trinity Hall*, and G. Sivewright, *Trinity college*.

The following is a list of Inceptors to the degree of Master of Arts.

T. K. Arnold and J. C. Proby, *Trinity college*; W. P. Spencer, A. Browne, R. R. Knott, L. Peel, C. Craven, T. Clarke, and J. P. Newby, *St. John's college*; H. Melville, A. Veasey, and H. Perkins, *St. Peter's college*; J. Power, *Clare Hall*; C. H. Townsend, *Trinity hall*; S. Fennell, *Queen's college*; C. Green, *Jesus college*, and J. Cantis, *Christ college*.

April 8.

BACHELOR OF ARTS.—J. D. Hurst, *Caius college*.

April 9.

DOCTOR IN DIVINITY.—J. S. Hewett,  
Downing college.

April 2.

The following Gentlemen were elected  
University Scholars, on Dr. Bell's Founda-  
tion.

S. Rees, *St. John's college*, and J. Venn,  
*Queen's college*, *aquales*.

April 5.

The following Gentlemen of *St. John's*  
*college*, were elected *Foundation Fellows*  
of that Society.

T. Tylecoate, *B.A. H. J. Rose, B.A.*  
J. Birkett, *B.A. C. E. Kennaway, B.A.*  
J. Taylor, *B.A. C. J. Jeffreys, B.A.* and  
J. Cowling, *B.A.*

## JUNIOR SOPHS' EXAMINATION.

LENT TERM, 1824.

Examiners, { T. S. Hughes, *B.D. Emm.*  
J. Scholfield, *M.A. Trin.*  
E. Bushby, *M.A. St. John's*  
W. Greenwood, *M.A. Cor. Ch.*

The Names are arranged alphabetically.

FIRST CLASS.—Anderton, *Joh.*; Apple-  
yard, *Caius*; Apthorpe, *Emman.*; C. At-  
kinson, *Trin.*; R. Atkinson, *Trin.*; Bag-  
hall, *Down.*; Baker, *Trin.*; Baker, *Sid.*;  
Barnard, *Trin.*; Barnard, *Joh.*; Barrow,  
*Joh.*; Bayford, *Trin. H.*; Beeson, *Joh.*;  
Belcher, *Trin.*; Benson, *Trin.*; Bland,  
*Trin.*; Bland, *Joh.*; Blissard, *Joh.*; Bluett,  
*Queen's*; Booth, *C. C. C.*; Bovill, *Trin.*;  
Brocas, *Emman.*; Browne, *C. C. C.*;  
Buckby, *Trin.*; Budd, *Pemb.*; Burnaby,  
*Emman.*; Burne, *Trin. H.*; Byron, *Em-*  
*man.*; Callow, *Queen's*; Cankriem, *Trin.*;  
Chalklen, *Trin.*; Chapman, *Joh.*; Chave,  
*Sid.*; Chichester, *Down.*; Clark, *Queen's*;  
Clutton, *Emman.*; Cockburn, *Trin. H.*;  
Cocker, *Trin.*; Cole, *Joh.*; Cory, *Caius*;  
Crick, *Jesus*; Cricklow, *Trin.*; Crosby,  
*Trin.*; Darnell, *Trin.*; D'Arville, *Christ*;  
Darwall, *Trin.*; Darwin, *Christ*; Dawes,  
*Trin.*; De Brett, *Down.*; Delmar, *C.C.C.*;  
Desbrisay, *Jesus*; Dickens, *Jesus*; Dock-  
er, *Pemb.*; Domoier, *Trin.*; Duckle,  
*Queen's*; Dunn, *Joh.*; Edmonds, *Trin.*;  
Eyre, *Pemb.*; Eyre, *Joh.*; Farish, *C.C.C.*;  
Fearney, *Trin.*; Fearon, *Joh.*; Feilden,  
*Magd.*; Fisher, *Pemb.*; Fitzgerald, *Trin.*;  
Flavell, *Joh.*; Ford, *Trin.*; Foster, *Joh.*;  
Fox, *Joh.*; Fox, *C.C.C.*; Frampton, *Joh.*;  
Gascoyne, *Queen's*; Gibson, *Sid.*; Gib-  
son, *Joh.*; Goodhart, *Trin.*; Green,  
*Pemb.*; Greensale, *Joh.*; Gregg, *Joh.*;  
Gretton, *Joh.*; Grove, *Joh.*; Gurdon,  
*Down.*; Gurney, *Trin.*; Hales, *Trin.*;  
Hall, *Joh.*; Hanson, *Clare*; Hardy, *Christ*;  
Harridge, *Queen's*; Harrison, *Christ*;

Harrison, *Sid.*; Hoald, *Trin.*; Hodgson,  
*Trin.*; Holloway, *Queen's*; Hughes, *C.C.C.*;  
Husband, *Magd.*; Hymers, *Joh.*; Ingram,  
*Trin.*; Jacob, *Joh.*; Jollands, *Trin.*;  
Jones, *Emman.*; Julian, *Queen's*; Keel-  
ing, *Joh.*; Kenion, *Christ*; Keppel, *Trin.*;  
Kingleake, *Trin.*; Larken, *Jesus*; La-  
tham, *Joh.*; Leatherdale, *Joh.*; Leeson,  
*Caius*; Litchfield, *Trin.*; Litt, *Joh.*;  
Long, *Emman.*; Losh, *Trin.*; Lucas,  
*Trin. H.*; Mackie, *Joh.*; Maltby, *Em-*  
*man.*; Marsden, *Joh.*; May, *Trin.*;  
Meakin, *Joh.*; Metcalfe, *Joh.*; Mini-  
thorpe, *Christ*; Molyneux, *Christ*; Moor,  
*Joh.*; Moore, *Christ*; Moseley, *Joh.*;  
Neale, *Magd.*; Neate, *Trin.*; Newbery,  
*Queen's*; Noble, *Sid.*; Otter, *G. Jesus*;  
Otter, *E. Jesus*; Panton, *Pet.*; Patton,  
*Trin.*; Paul, *Caius*; Pedder, *Joh.*; Pen-  
neck, *Pet.*; Pinder, *Trin.*; Pitt, *Joh.*;  
Power, *Clare*; Price, *Joh.*; Prickett,  
*Trin.*; Procter, *Christ*; Purton, *Trin.*;  
Ranking, *Christ*; Rawlings, *Queen's*;  
Reade, *Caius*; Reynolds, *Cath.*; Roberts,  
*Trin.*; Rowe, *Jesus*; Rowlatt, *Joh.*; Rus-  
sell, *Pet.*; Salkeld, *Trin.*; Say, *Joh.*;  
Scarlett, *Trin.*; Scott, *Joh.*; Shaw, *Joh.*;  
Simons, *Queen's*; Sims, *Trin.*; Smedley,  
*Trin.*; Smith, *Caius*; Smith, *Christ*;  
Smith, *S. Trin.*; Smith, *Joh.*; Sneyd,  
*Trin.*; Sneyd, *Christ*; Soames, *C. C. C.*  
*South, Pemb.*; Sparke, *Pemb.*; Stans-  
field, *Trin.*; Steggall, *Jesus*; Stevens, *T.*  
*Joh.*; Stone, *Caius*; Stonhouse, *Joh.*;  
Stratton, *Trin.*; Suttaby, *Joh.*; Taylor,  
*Down.*; Thompson, *Joh.*; Thompson,  
*Trin.*; Thornhill, *Trin.*; Trotter, *Christ*;  
Truell, *Joh.*; Twigg, *Pet.*; Tyner, *Joh.*;  
Tyrrel, *Emman.*; Wace, *Trin.*; Warner,  
*Joh.*; Webb, *Trin.*; Welch, *Pemb.*;  
Welch, *Caius*; Wells, *C. C. C.*; White,  
*Down.*; Williams, *Trin. H.*; Willan, *Pet.*;  
Willis, *Caius*; Woodhouse, *Sid.*; Wright,  
*Cath.*

SECOND CLASS.—Alvis, *Christ*; Arm-  
strong, *Trin.*; Bacon, *Trin.*; Badham,  
*Emman.*; Bird, *Christ*; Bond, *Queen's*;  
Boylau, *Trin.*; Bragg, *C. C. C.*; Brooks,  
*Queen's*; Brydges, *Trin.*; Clinton, *Caius*;  
Collingridge, *Trin.*; Cooke, *Clare*; Cres-  
well, *Joh.*; Currey, *Trin.*; Currie, *Em-*  
*man.*; Davies, *Queen's*; Dawes, *Caius*;  
Desbrisay, *Caius*; Dunnage, *Down.*; Du-  
rell, *Trin.*; Errington, *Pet.*; Filtress,  
*Queen's*; Fuller, *Trin.*; Furlong, *Queen's*;  
Gibbes, *Down.*; Gibbons, *Sid.*; Grange,  
*Joh.*; Hess, *Trin. H.*; Heywood, *Christ*;  
Holland, *Christ*; Holt, *Joh.*; Horndon,  
*Queen's*; Horrox, *Trin.*; Hubbersty,  
*Joh.*; Hunter, *Trin.*; Isbell, *Joh.*;  
Jones, *Trin.*; Kerr, *Sid.*; Kinechant,  
*Joh.*; Landon, *Clare*; Langford, *Trin.*;  
Le Lievre, *Joh.*; Lloyd, *Jesus*; Manners,  
*Christ*; Marriott, *Joh.*; Miller, *Caius*;  
Milne, *Pet.*; Nevill, *Magd.*; North,  
*Clare*; Nutall, *Joh.*; Paris, *Down.*; Pat-

tison, *Queen's*; Philipps, *C.C.C.*; Poore, *Pet.*; Raymond, *Cath.*; Revell, *Joh.*; Rideout, *Joh.*; Roberts, *Magd.*; Roberts, *Jesus*; Robinson, *Joh.*; Ross, *Trin.*; Sill, *Christ*; Simpson, *Caius*; Smith, *Magd.*; Stevens, *W. Joh.*; Sympson, *Trin.*; Tennison, *E.K. Trin.*; Terrott, *Trin.*; Todd, *Joh.*; Warren, *Jesus*; Williams, *Trin.*; Wilkinson, *Clare*; Wrench, *Christ.*

## ORDINATIONS.

March 21.

By the Lord Bisop of Lincoln.

PRIEST.—T. Furneaux, *B.A. Magdalene College, Oxford.*

March 25.

At the General Ordination in St. Margaret's church, Westminster.

PRIEST—J. Robinson, *B.A. St. Alban Hall, Oxford.*

April 11.

By the Lord Bishop of Ely, at St. George's church, Hanover-square.

DEACONS.—H. Howarth, *B.A.* and R. Twopeny, *M.A. St. John's college*; A. Olivant, *B.A. W. Whewell, M.A.* and T. K. Arnold, *M.A. Trinity college*; G. J. Dupuis, *M.A.* and J. Chapman, *B.A. King's college*; W. Waring, *B.A. Magdalen college*; M. Peacock, *B.A. Corpus Christi college*; J. S. Henslow, *M.A.* and C. M. R. Norman, *M.A. St. John's college*; and G. Alder, *S. C. L. Trinity hall, Cambridge*; J. J. Goodall, *B.A. Pembroke college*; W. Ives, *B.A. Balliol college*; and (from the Bishop of St. Asaph) J. Williams, *B.A. Jesus college, Oxford.*

PRIESTS.—G. Stevenson, *M.A.* and F. Goode, *M.A. Trinity college*; J. Tomkyns, *M.A. King's college*; and H. Melvill, *B.A. St. Peter's college, Cambridge.*

By the Lord Bishop of Chester, in St. James's church, Piccadilly.

DEACONS.—J. Armitstead, *B.A. Trinity college, Oxford*; T. Boulton, *Literate*; F. Whalley, *Lit.*; J. Richardson, *Lit.*; T. Smyth, *Lit.*; F. Shaw, *Lit.*; J. Clayton, *Lit.*; R. Milner, *B.A. St. John's college, Camb.*; W. H. Prescott, *M.A. Brazenose college, Oxon.*; J. Sewell, *Lit.*; T. Clowes, *B.A. Queen's college, Camb.*; E. N. Dean, *B.A. Pembroke college, Oxon.*; W. Swete, *B.A. Oriel college, Oxon.*; J. F. Howard, *B.A. Trinity college, Oxon.*; D. Laing, *St. Peter's college, Camb.*; E. Neale, *Magdalene college, Camb.*; J. A. Savage, *B.A. Trinity college, Oxon.*; W. Williamson, *Lit.*; J. West, *M.A. Exeter college, Oxon.*; W. B. Leach, *B.A. Wadham college, Oxon.*; R. G. Rogers, *B.A. Oriel college, Oxon.*; W. Brownlow, *B.A. Pembroke college, Oxon.*; H. Holloway, *St.*

*John's college, Camb.*; E. Manners, *Christ college, Camb.*; R. Clarborne, *B.A. St. Mary hall, Oxon.*; C. W. J. Kerr, *M.A. Trinity college, Camb.*; E. Wilson, *B.A. Catherine hall, Camb.*; T. C. Cane, *B.A. St. John's college, Camb.*; F. Mules, *Lit.*; J. Skelton, *Lit.*; E. H. Younghusband, *Lit.*; J. R. Unwin, *Lit.*; E. Houlditch, *B.A. St. John's college, Camb.*; R. Brickdale, *B.A. Christ church, Oxon.*; C. J. Paterson, *B.A. Caius college, Camb.*; G. Dixon, *B.A. St. John's college, Oxon.*

PRIESTS.—G. Dodsworth, *Catherine hall, Camb.*; R. C. W. Wilkinson, *B.A. Trinity college, Camb.*; J. Johnson, *Lit.*; J. Savrey, *Lit.*; D. Whittle, *B.A. St. Mary hall, Oxon.*; R. Harkness, *B.A. St. John's college, Camb.*; J. W. Worthington, *Trinity college, Camb.*; W. Wood, *S.C.L. Magdalene college, Oxon.*; E. Frowd, *B.A. Exeter college, Oxon.*; J. Goodenough, *S.C.L. Balliol college, Oxon.*; J. H. Seymour, *M.A. Exeter college, Oxon.*; R. Witherby, *B.A. St. John's college, Camb.*; W. Raynes, *B.A. Jesus' college, J.T. P. Coffin, B.A. Caius college, Camb.*; W. J. Goodden, *B.A. Oriel college, Oxon.*; O. Jenkins, *B.A. Jesus college Oxon.*; C. S. Royds, *B.A. Christ college, Camb.*; C. H. Lutwidge, *B.A. St. John's college, Camb.*; J. Badcock, *S.C.L. St. Peter's college, Camb.*; C. J. F. Clinton, *B.A. Oriel college, Oxon.*; J. Chapman, *Lit.*; J. Nussey, *B.A. Catherine hall, Camb.*

## MISCELLANEOUS INTELLIGENCE.

## CAMBRIDGESHIRE.

Married.—The rev. David Laing, of *St. Peter's college*, to Mary Elizabeth, second daughter of J. West, Esq. of Jamaica.

## DEVONSHIRE.

Married.—At Littleham, the rev. Whitworth Russell, *M.A. of St. John's college, Cambridge*, and son of the right hon. sir Henry Russell, Bart. to Frances, daughter of vice-admiral Carpenter.

## ESSEX.

Died.—Aged 90, the rev. Thomas Cardwardine, *M.A. prebendary of St. Paul's*, and vicar of *Earl's Colne*.

## HEREFORDSHIRE.

Died.—In his 87th year, the rev. Thos. Jennings, vicar of *St. Peter's* and *St. Owen's, Hereford*, and of *Dormington*, in that county.

## KENT.

Died.—At Bromley, the rev. John Baker, *M.A.* many years Lecturer of that place, and formerly a Member of *Lincoln college, Oxford*.

## LINCOLNSHIRE.

Died.—At *West Ashby*, near *Horncastle*, aged 64, the rev. Francis Rockcliffe, perpetual curate of *West Ashby*, and rector of *Fullerby* and *Martin*.

At *Trusthorpe*, near *Alford*, the rev. Jonathan Keightley, many years rector of that place.

## MIDDLESEX.

Married.—At *St. George's, Hanover-square*, the rev. John Le Marchant, of *St. Helen's*, in the *Ile of Wight*, to Emily, youngest daughter of the late John Utterson, Esq. of *Marmell Hall*, in the county of *Southampton*.

At *Hackney Church*, the rev. Robert Davis, M.A. of *Kilburn*, to Jane, eldest daughter of the late James Weston, Esq. of *Fenchurch-street* and *Upper Homerton*.

At *St. James's Church*, the rev. Henry Gipps, M.A. and fellow of *Worcester college, Oxford*, to Maria, youngest daughter of lieut.-general Bentham, *Royal Artillery*.

Died.—At the *British Museum*, in his 70th year, the rev. Thomas Maurice, the author of "*Indian Antiquities*," the "*Ancient and Modern History of Hindostan*," and other celebrated Works.

In *Bridge-street, Blackfriars*, aged 53, the rev. R. Clarke, M.A. of *Hexham, Northumberland*.

On the 25th inst. at his brother's house, in *Keppel-street*, the rev. C. C. Chambers, aged 41, rector of *Holmpton and Welwick*, son of the late Sir Robert Chambers, chief justice of *Bengal*.

## NORFOLK.

Married.—The rev. B. Moore, of *Edwardstone Cottage, Norfolk*, to Elizabeth, second daughter of the rev. C. Hyatt, *Commercial Road, London*.

## NOTTINGHAMSHIRE.

Married.—At *East Retford*, the rev. P. Jackson, of *St. Olave's, York*, to Miss H. S. Firth, of the former place.

## OXFORDSHIRE.

Married.—At *Lower Worton*, the rev. Thomas Boddington, of *Thorp Arch, Yorkshire*, to Francis, youngest daughter of Mr. Boddington, of the former place.

At *St. Peter's-in-the-East Church*, by the rev. T. Gretton, M.A. the rev. John Hanbury, M.A. of *Christ Church*, and one of the vicars choral of the cathedral of *Hereford*, to Sarah, the eldest daughter of Tilleman Hodgkinson Bobart, Esquire *Bedel of Law in the University*.

## SHROPSHIRE.

Died.—The rev. C. Peters, M.A. rector of *Pontesbury*. The living belongs to the *New Foundation, Queen's college, Oxford*.

In the 83d year of his age, the rev.

Francis Henchman, M.A. rector of *Beckbury, Salop*, and vicar of *North Moreton, Berks*.

## SOMERSETSHIRE.

Died.—On the 21st inst. at his house in the *Circus, Bath*, the right rev. father in God, Richard, Lord Bishop of *Bath and Wells*, aged 87 years. The venerable prelate was a native of *Somerset*, and was educated at *Tiverton*, whence he removed to *St. John's college, Cambridge*. In 1758, he stood high among the wranglers for his degree; and was also a successful candidate for one of the prizes for the best dissertation in Latin prose. About this time he became a fellow of *Jesus college*, and was subsequently raised to be its master, in which capacity he was universally respected. He had the honour of educating the present Duke of Gloucester. His first dignity was that of archdeacon of *London*. He was afterwards installed in the see of *Gloucester*, and in 1802, translated to the bishopric of *Bath and Wells*.

## STAFFORDSHIRE.

Died.—At *Ewenile*, of which parish he had been 24 years rector, the rev. Richd. Wilkes, formerly of *Christ Church, Oxford*.

The rev. John Dunderdale, perpetual curate of *Fulford*.

## WORCESTERSHIRE.

Died.—The rev. Isaac Johnson, curate of *Oldswinford*.

## YORKSHIRE.

Died.—The Rev. J. Ellis, M.A. prebendary of *Barnby on the Moor*, and of *Ripon*, and vicar of *Strensall and Osbaldwick*.

The rev. John Fox, rector of *Sigston*.

## IRELAND.

Died.—At *Nenagh*, in the county of *Tipperary*, the rev. Thomas O'Meara, who had for several years been chaplain to his present Majesty.

## WALES.

Married.—The rev. Mr. Jones, of *Carnarvon*, to Mrs. Jane Davies, relict of the late captain Davies, of the brig *Menai*, of *Carnarvon*.

At *St. Woollas, Newport*, by the rev. A. Isaacson, the rev. Miles Cooper Bolton, of *Queen's college, Oxford*, to Miss Bridget Monkhouse, daughter of the late Matthew Monkhouse, Esq. of *Sirhowy Iron-works, Monmouthshire*.

Died, aged 37, the rev. Thos. Hancock, M.A. of *Pembroke college, Oxford*, and head master of the *Carmarthen Grammar School*.

At *Llanorth*, the rev. John Evans, vicar of *Cardigan and Llansilio*, in the county of *Pembroke*, in his 100th year.



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Observations on the Religious Peculiarities of the Society of Friends. By J. J. Gurney. 8vo. 9s.

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## APPEAL IN BEHALF OF THE DIOCESE OF OHIO,

IN THE WESTERN TERRITORY OF THE UNITED STATES.

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THE Episcopal Church of the United States of America derives its origin from this Country. Ten Dioceses have been formed; one of which, that of Ohio, is situated beyond the Alleghany Mountains, in the Western Territory.

The pressing want of Clergymen in this Diocese has led the Right Reverend Prelate, who has the care of its scattered Parishes, to visit this Country, that he may procure that aid, which is necessary to preserve his Infant Church from perishing.

There are now Twenty-eight Parishes organized in the Diocese of Ohio; besides almost innumerable places, where Public Worship is occasionally held, and where Parishes might be formed, if Ministers could be supplied. The labours of the Bishop and his few Clergy will be seen to be truly arduous, when it is stated, that they extend over a space of 30,000 square miles of newly-settled or still unsettled country.

Of a population of nearly SIX HUNDRED THOUSAND PERSONS, who, by a Census taken in 1820, were found to occupy the State and Diocese of Ohio, numbers consist of OUR OWN COUNTRYMEN OR THEIR FAMILIES. Of those who are already brought under Bishop Chase's charge, nearly ONE-THIRD are emigrants and their families from England, Scotland, Wales, and Ireland.

The powerful appeal which these Facts make to the benevolent heart will not, as the friends of Bishop Chase are persuaded, be made in vain. Adequate aid, furnished at this juncture, will consolidate and extend the efficiency of the American Church, by contributing to supply with suitable Ministers that vast mass of population which is continually emigrating westward; while, without such aid, the Church itself, established by such a course of self-denying and unwearied toil, will dwindle and perish, and the population be given up to the inevitable consequences of a famine of the Divine Ordinances.

To supply a regular succession of Clergy in this Diocese, it is proposed to establish a Theological Seminary, under the superintendence of the Bishop, and subject to the visitation of the House of Bishops of the Episcopal Church of the United States; and a subscription has been opened, in this Country, in furtherance of this design. HENRY HOARE, Esq. Banker, Fleet Street, is Treasurer of the Fund; the proceeds of which will be vested in Government Securities, in the names of the Right Hon. LORD GAMBIER and MR. HOARE, till the same shall be drawn for by the proper Authorities in the Diocese of Ohio.

The friends of this measure are happy to add, that all the Heads of the Established Church of this Country, who have yet been applied to, including the Archbishops of Canterbury and York, and the Bishops of London, Durham, St. David's, and Lichfield and Coventry, have fully sanctioned the measures and promised their support.

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